The Art of Public Worship.

By Percy Dearmer, D.D.

Diocese of Aberdeen
and Orkney.

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23 August 1919.

THE ART OF PUBLIC WORSHIP

BY

PERCY DEARMER, M.A., D.D.

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PREFACE

THE following chapters were originally delivered as the Bohlen Lectures at Philadelphia in January, 1919. Part of their substance was afterwards repeated at S. Martin-in-the-Fields, London, during Lent. That I had thus both American and English audiences in view has helped me greatly in broadening my outlook upon the subject, and will not I hope make these pages less acceptable either to American or English readers. There is considerable difference not only between the rites but also between the customs and traditions of the two Churches; and in this era of Prayer Book revision we English Churchmen have much to learn from the sister Church, which has, with a greater freedom from convention and prejudice, already made considerable alterations in public worship, providing some admirable examples of reform and a few examples also of mistakes to be avoided. I may add that I did not read either the new proposals of American revision —the "Report of the Joint Commission on the Book of Common Prayer," or the English "Report of the Archbishops' Committee

of Inquiry on The Worship of the Church" until after this little book was written, so that I am able now thankfully to recognize in how many cases my suggestions fall in with those of two such weighty authorities.

In lectures like these a good deal of criticism and even of denunciation is inevitable, and the present opportunity makes plain speaking more than ever a duty, lest all the widespread desire for better things be thwarted by the weight of habit. The reason why dogmatic statement cannot be avoided in any useful discussion of art, as of morals, is a philosophic one: art and morals are ultimate realities, and cannot therefore be explained, but only declared. We can only say that a certain practice is beautiful, as we can only say that a certain line of conduct is righteous; when we try to explain the reason, we tend always to explain it in terms of utility, and thus to explain it away.

It is difficult again to counter the forces of ignorance and stupidity, as men have to do in the case of any reform, without risking the appearance of unkindness. But the truth is that the strength of ignorance and stupidity lies in this—that we are all apt to follow their lead in matters which we have not made our own; and, in these days especially, it is impossible for the most highly equipped mind to master more than a few of those sciences and

arts which are now almost innumerable. In concerns outside our province we are all enormously influenced by the mass of average uninformed opinion, because that is the opinion which meets us at every turn. This "general innate tendency," as the psychologists now call it, of imitation, leads us to buy our soap or our tooth-paste of the most widely advertised firm, although we know that it costs thousands of pounds to bring them thus before us, and that it is we who pay the money. In more important matters, the imitative tendency pulls us at every turn away from the paths of wisdom—even in our own special concerns, where it produces what we call professional prejudice, a weakness which grows with age unless it is strenuously corrected, and which has cost us many lives during the last five years. The hope of the world lies in the increase of the number of those who follow their highest light in the matters which are specially their own, and, in the far more numerous realm outside, keep themselves from the careless prejudices of the crowd by consulting other specialists. We must all be ignorant about most things, but we need not cultivate the fruits of ignorance.

I wish also to say, very deliberately, because I have had to criticize some things both in the English and American Prayer Books, that, after attending many services both of the Latin

and the Eastern Churches with much admiration and a real respect, to me the services of the Anglican Books seem without doubt to be the soundest, truest, most beautiful, and practicable, in fact the best, in Christendom ; and that, as between the English and American Books, the American, though it has some defects, is the better. Twenty years ago I hoped the clergy would try the experiment of carrying out the services of the Prayer Book as they stand ; nothing would have strengthened us so much, or made us so competent for the revision which now must happen, and that thoroughly and quickly. There has been indeed much improvement ; and now there is a strong demand for a great step forward before this time of unexampled opportunity has passed. Because our services are so beautiful in quality, and because so fine an ideal is now vivid before us, we have most honestly, outspokenly, and hopefully to face every defect and to make it good.

May Day, 1919.

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THE ART OF PUBLIC WORSHIP

LECTURE I

ART

THERE are innumerable buildings throughout the world, set apart for the common worship of God, whose very walls and spires are a witness to the further life. This bare external value is perhaps greater than we imagine; but their second use is the better known, that for common worship on special days; and their third may be the most important, as it is the most neglected, of all—to be open every day as living centres of devotion, reflection, and refreshment, whose portals speak quietly of the beauty of holiness to the passer-by.

This is the ideal, that the church should be a silent witness, nobler and more lovely than the other buildings around it; that it should be the familiar home of the people from day

to day ; and that it should be the place also for public worship. For our shortcomings in the first matter, architects, and their patrons the public, are to blame ; for those in the second, our modern Peters who still use their massy keys to shut rather than open ; and our failure in the third is also our own fault—the unpopularity of public worship.

For church-going has declined steadily and rapidly ; this being a free and honest age, people no longer attend that which they do not like. Fifty years ago, men like Charles Dickens went regularly to church (he was a man of the world, but with a great tenderness for the Church of England ; and he was perhaps the greatest exponent in the nineteenth century of real Christianity) ; they grumbled, but still they went. To-day they do not even grumble. The tradition of the Middle Ages, the good tradition of thirteen centuries, has been broken in our own lifetime. Our sons, even when carefully brought up, and retaining often a definite affection for their religion, do not care, as a rule, to attend its services ; nor is it by any means the most thoughtless who attend the least, or the strongest who are most attracted by what we offer. It may have been thus in old times. If it was, the difference to-day is significant.

Content with their percentage of ladies and children, the clergy have for years covered

their eyes from the truth. But the War has brought many of us in contact with the average man again ; and our eyes are opened. We have our opportunity. It is probably the last.

Now, we have learnt to respect the young men, and to admit that the fault may not be on their side after all. Christianity has something to do with self-sacrifice ; and their readiness to go over there, and to be immolated—their passionate desire to give—has struck us silent. You cannot find fault with a martyr because he has absented himself from Mattins.

But more. We ask ourselves, What was it that drew five million volunteers in the first year of the War, from England and her Colonies to the mud of Flanders, and the burning rocks of Gallipoli, so that none could hold them back ? Patriotism ? Yes ; but it is certain that loyalty to a Religion is a bigger thing, and has in history proved a stronger motive, than loyalty to a State. Men owe their civilization to Christianity, and not to France, England, or America. Why does the one loyalty thrill and not the other ? The Flag ? That comes nearer the true reason. We have been better *exponents* of our country than of our Church. The State is not nobler or less sordid than the Church ; the lawyers and company-directors who ornament our legislative assemblies are not conspicuously more charming or august than canons and

theological tutors: many parsons may be matched even with cavalry officers. But the State is visible, the State is actual, the State is terrible as an army with banners; and we know that we ought to be able to say that of the Church, and that we cannot. I do not think indeed that this is the whole matter; but for our subject here the idea of the Flag is pertinent. If I were not afraid of being taken too literally, I would say, The Church has no banners. That something which flutters vivid and universal, eloquent in message, sacred in its associations, passionately calling, is absent. We do not stir the blood.

Can the spirit of public worship be revived? Christianity is not declining, but is increasing. Can we correct the inverse ratio between common prayer and common practice? There are some who think that religion in the future will consist of good deeds abroad and bedside prayers at home. Admirable, if it include so much! But I for one cannot conceive of Utopia without churches, or of an ideal town which did not gather together occasionally for worship. It may be professional prejudice; but I am certain that private prayers on the average do not come to very much, and I profoundly distrust the magniloquent pretensions of the "blue-domer." To fall back upon individualism in worship, just when we are learning the meaning of the word fellow-

ship in other matters; to miss the help that common action gives and the surge of many voices—just when we are learning about crowd-psychology; to forego the "atmosphere," which is something very real, of a sacred place where men find their highest moments; to give up all hope of again gathering the glories of art round the people's centres of human aspiration, would surely be the gravest human loss, even if there were no other reasons, familiar to us all, why Christian men should assemble themselves together on the first day of the week. Prayer is not so easy that we can contemplate with indifference the disappearance of any worthy means to help man to it.

Now, Primitive Man was impelled to his temples by fear. The remnants of that motive have been rapidly disappearing; and we are coming to see that Christian man must be drawn by his own desire.

Therefore the subject of Public Worship is worth giving attention to. But first, as we have spoken of men being helped, and being drawn, is it true that the Church is doing these things for them? It is difficult to generalize fairly, it is easy to exaggerate; but I think that many parsons themselves, who have played the laymen in different parts of the world, will agree with me that, on the

whole, there is little to draw average sensible folk to church, and little to help them when they get there. Those who come do so mainly from a sense of duty—all honour to them. I wish to say with all earnestness that I believe this to be an under and not an over-statement. When, during the last four years, I have been lecturing all the week, and my Sundays have been a day of rest, often and often have I said to myself (apart from the early service) "Why *should* I go to church?" Mattins at home was a helpful little service which two or three could say together in a quarter of an hour. Mattins in church was generally a service that took an hour and a half, in a hideous, stuffy, and pretentious building, where the service was marred by bad reading and bad singing, and overlaid under a mass of dreary music, stupid hymns, and sermons that were not interesting. I know that a liturgical student who has long had his own way is tempted to be unworthily critical. But the ordinary man has been saying "Why *should* I go to church" for a long time: he feels the defects, though he is less ready to give them a name; and what to a student appear as specific objections, to other people are little less potent in a vague unrest and discontent. A student of Shakespeare would not go to a theatre where Shakespeare was notoriously murdered by bad declamation, bad music, scenery, and costume; he would prefer to

read him at home. But an ordinary play-goer would also abstain from such a theatre; only he would not read his Shakespeare at home.

My answer to the familiar question, "Why don't most men come to Church?" is, then, that I should be surprised if they did. Nor is the explanation far to seek. It lies in the title of these lectures: The Art of Public Worship.

The common worship of God is an art, and may therefore be either attractive or repellent, noble or abominable; for, although beauty is the sole motive of art, yet art without beauty is possible—false art—and in recent years has been common. I say beauty is the only right motive of art, just as goodness is the only right motive of conduct, and truth of science. If you ask me, How can art be a necessary part of the worship of God, if its motive is beauty? I reply, Because beauty is the manifestation of the Father; and this is precisely what modern Christianity has forgotten. Goodness is also the manifestation of God—the Will to Goodness is the Holy Spirit; but it is not the sole manifestation, as good people have imagined; for there is yet a third which the Word reveals, and that is truth. Within these three all religion is contained—*must* be contained; for there are, as Mr. Clutton-Brock has explained so lucidly in *The Ultimate Belief*, no other spiritual activities but these three.

The normal man desires all three; but the appetite is unequally distributed, and some men are abnormal. Torquemada, for instance, loved righteousness but not truth, Calvin sought truth but not goodness (as civilized man understands it); S. Bernard loved goodness, but not beauty; Wagner, beauty but not goodness; Benvenuto Cellini, beauty but not truth; and Darwin—that saint of science—truth but not beauty.

Now the people who come to church, and who do not come to church, are ordinary people; many of them defective in their spiritual desires; all of them with some attraction to the right, whether it be moral, intellectual, or aesthetic right; some with a strong inclination towards one form or other of the human activities and a natural insight; a few with a beautifully-balanced love for all three, and these are the likest God.

And further, among those who care for art there are many very diverse types; for art itself has many varieties, and, while most men only appreciate some of the arts, very few men fail to care for any. The sermon-loving Puritan, for instance, the psalm-singing Covenanter, would have been surprised to learn that they were artistic; but the music of the metrical psalms remains for us a very noble form of art, while a good sermon requires the arts of rhetoric and elocution,

and is not worth much unless the art of poetry be present also in some measure. It is a mistake indeed to imagine that the falling away of the Churches from beauty was a sin peculiar to Protestantism. Underneath the divergencies of the sixteenth century there was a common perversion of the divine character. Men differed about many things, but they agreed where they were most wrong—in attributing a gloomy ferocity to the heavenly Father; and, in the West, the clergy of all the Churches went into mourning as an unconscious testimony that the good God was dead. Outside certain monastic orders, they had never habited themselves in black before in all the history of Christendom; but now, when they agreed in nothing else, Catholics and Protestants alike went about like mutes at a funeral. And they have hardly begun to celebrate the resurrection even to-day! No one who has studied the churches of Italy, with their abundant morbid horrors, as well as the ostentatious flippancy of ugliness which the last few centuries have laid over their older glories, will acclaim their guardians as the apostles of beauty; nor will travellers who have seen the horrid ascetic frescoes of the Eastern churches, or the remarkable repulsiveness which brings discredit on the name of Orthodoxy in Athens or Salonica.

Eastern Orthodoxy and Roman Catholicism have retained many beautiful things, partly because the old buildings were there, and it was expensive to rebuild them in baroque or in worse; and mainly because there was a strong conservative instinct. Things were retained because they were "venerable," or because they were traditional, not because they were beautiful; and generally they were debased almost out of recognition. Their users were quite clear about this; it has been the common attitude of modern catholic forms of Christianity. In our own Church Revival nothing made the ritualists (as they were rather absurdly called) so angry as to be told that they liked things because they were pretty, or revived old customs because they were beautiful. We could hardly sum up that instinctive dislike of beauty better than in such unconscious sentences as this of the judicious historian of *The Anglican Revival*, Dr. Overton :—

"The real question at issue between the most thoughtful on both sides was not one of ceremonial, but of doctrine. Ritual, apart from its symbolism, is a thing of nought. It was valued by the really earnest men, not for its intrinsic beauty, but for what it taught—taught through the eye rather than through the ear, and therefore, on the Horatian principle, taught more quickly and vividly, and

that specially among the poor and unlearned,"[1] Precisely! Nothing could be more clearly put, and this was the defence consistently made. Beauty was not looked upon as an attribute of God, still less as a revelation of his character; to love beauty for its own sake was a weakness indignantly repudiated. Beauty was only used as a means of instruction, especially suitable to the poor and unlearned in the London slums. Can we wonder that this Church Revival—for all the good it has done in other ways—has ruined our old mediaeval churches almost past recall, has filled the modern world with dreadful parodies of Gothic architecture, and has fixed the clerical mind, as with a spell, in a nightmare of "ecclesiastical" horrors?

The Church Revival was indeed rich in noble lives and it achieved results which seemed almost impossible. Here is one little picture—taken from the *Sunday Times* of March 1st, 1829—of the Church which has been transformed since then by the heroic efforts of the Tractarians and their followers:—

> "We hear that in the Cathedral Church of St. Paul neither Dean nor residentiary has been in the church once during the present month, and that their duty has been performed by an old gentleman, whom they

[1] J. H. Overton, *The Anglican Revival*, p. 210. 1897.

employ to represent them at the shameful price of 3*s.* 6*d.* per time!"

We will not forget what we owe, nor the danger of relapsing into the worldly latitudinarianism from which the Revival rescued us. But it remains true that there was no philosophy behind its art, no frank recognition of the nature of God, no joyful acknowledgement that man is made in the divine image, and therefore loves the same things that God loves, and is as happy over a sunset or a daisy as the Creator himself, who reveals to us his aesthetic nature in making them innumerably. Art was a cheap device for impressing our favourite doctrines upon the uneducated. "And it was nothing more."

Art had once been a wicked thing, particularly the dramatic art (which happens to be specially universal because it includes most of the others), it had been sensuous, a lure of worldly pleasure, to ascetic Puritan and ascetic Catholic alike. Many were better than their creed—Milton, for instance, who was a sort of a Puritan, and Cowper, who was an Evangelical—but poetry, like oratorios, was allowable, the Author of the Bible having sometimes relaxed in that direction himself.

The great poets of the Romantic Revival found the Church of this mind and fought her strenuously. Shelley, who, as Professor Herford tells us, "hated every form of Chris-

tianity except that of Christ," preached the "principle of beauty." Keats too sang of beauty and did not forget to name also the necessity of truth, and "the idea of doing good." During the nineteenth century, Christendom began to win back her own; and therefore the revolt against the Churches went on—still more on the Continent of Europe than among ourselves; artists preached art for art's sake—a truism which in self-defence they used like a hatchet; and some, forgetting that beauty alone is even less right than goodness alone, tried to claim vice as the artist's privilege. Meanwhile the religious world was changing. As the century drew towards its close, art was no longer shunned as unchristian; but came to be looked upon as a kind of cheap decoration upon life—like the cast-iron "ornaments" on nineteenth-century stoves or railway stations.

This is where we are to-day. Art is a frill to the more serious things of life, like the nasty edging of a bishop's sleeves. We have hardly begun to realize that it is itself one of life's most serious things; that its end is not to tickle our sensations, or give us pleasure, or satisfy our vanity, or to scribble over vacant spaces; but that its end is to make beauty, and beauty, like goodness, is an end in itself, not to be sought for any other reason.

It is true of course that art is concerned

with detail as well as with breadth ; for you cannot have excellence in the one without the other. You cannot have good music if you scorn the little fact that your instruments are out of tune. Art does mean attention to detail ; and I would take advantage of this occasion—not to apologize for, but to boast of the attention which I shall now and again invite you to concentrate over points which though small are essential. There is too much vague advice about on this planet ; and it is no use asking people to do things, unless you tell them how to do them, and also where to go for the means of doing them. I have tried to follow this principle all my life, at much risk of criticism. Art must be practical, or it is not art ; it must descend into detail, or it will be cramped ; but the mark of the true artist is that he is not engrossed by his detail. So in fine art there is a dominant breadth : as, in a picture by an old master, you can see what it is about at the end of the hall, and then you can examine the landscape of its background through a magnifying glass ; while in some modern craftsmanship (and in debased Chinese and Indian art) you get a painful elaboration of detail, with no effect whatever. So with liturgics. Slovenliness and grossness lurk on the one hand ; pettiness and pedantry on the other. Some care nothing for tradition, which is the handmaid of art, and the root of things ;

others think that antiquity can justify anything, that forms, if they are five centuries old, are too sacred to alter, and that all things new must necessarily be bad.

Now people imagine that the poor finery and embroidery which they call art is something which has a natural place in the more ecclesiastical forms of religion, though it is not part of the pure essence of Christianity. Puritanism, we say, did very well without it. Our modern Puritans have indeed compromised a little with the naughty damsel; they have touched up their churches with spurious gothicisms, carved trefoils on their wood-work, stamped fleurs-de-lys on their velveteen, and even woven monograms into their carpets; for no one can resist the spirit of the times: but on the whole they continue to think that they provide religion without art.

This is not the truth. There can be no public worship without art. However bad it is, the art is there. In fact, as soon as we go beyond the methods of telepathy and the inner light, there can be no teaching of religion at all without art. Great as is the value of private meditation, of personal inspiration, men derive their highest knowledge of God through other men, and supremely through Jesus Christ, himself a man and divine because of the perfection of his humanity. If we had the inner light alone, unaided by

literature, we should each of us begin life as pagans; and unless art came to our rescue, we should end life as pagans, however godly we might become. But if the story of Christ were revealed to us through songs, or through pictures; or, as it is to most of us, through the art of prose, interpreted to a great extent through the art of ceremonial; then we can become Christians; and our admission as Christians, as well as our further nourishment in the means of grace, is ministered to us through the arts of ritual and ceremonial. The simplest baptism has its ritual (in the use of certain words), and its ceremonial (in the manner of affusion or immersion), or it would not be a baptism at all.

Nor can even the Society of Friends minister to us without art. It is possible to hold a Quaker meeting out of doors and so avoid the necessity of architecture; but this depends upon the weather. And even in the hottest climate we should not appear before the Lord naked. The very interesting art of costume is therefore at once with us; and as a matter of fact the Quakers in their greatest period laid much stress upon costume; they attired themselves with great significance and charm, and were the only religious community outside monasticism that marked itself as a whole and at all times by distinctive vestments. Even the Salvation Army, lavish as it has been

in the use of the cruder forms of art, has not extended the vestiary principle to its whole community—though it does go further than most of us in carrying its vestments out of doors and into every-day life.

But, after all, we could not escape from art even by meeting naked in the fields. We should only be placing ourselves in the hands of the supreme Artist, who has modelled our limbs so beautifully that the greatest sculptor is but a humble pupil in God's school of statuary; artists would come to make sketches of us as we prayed in our temple not made with hands, with a mountain for reredos, trees for aisles, grass for carpet, a dome of glorious colour over our heads.

And the minute we opened our lips, we should ourselves begin to practise several arts.

You cannot, then, escape from the Muses, and if you worship out of doors you cannot even escape from beauty—though our modern architects have made this possible within doors, in their wonderful ingenuity.

How many arts indeed are required in the simplest informal prayer meeting! There is the architecture of the meeting-house; several minor arts and crafts—masonry, carpentry, metal-work, glass-work, weaving, carving, and the rest. You cannot do away with these things; you can simplify them, but in doing that you will only make them better art than

they were before, since it is precisely the want of simplicity that makes these church things of ours the scorn of good artists. Your service will centre round the Bible; but even the pure word involves the very important art of printing, and the subsidiary but still necessary art of book-binding. And what is the Bible? In its English version it is the most supreme artistic product of the language; with the Book of Common Prayer it marks the culminating point of English prose. In its substance, apart from translation, it is crammed with poetry—a great deal of it is written in strict poetic form—and it abounds in many kinds of prose art, such as history and letter-writing. Nor can it be read without the art of elocution, or expounded without the art of rhetoric. The same arts are required in the prayers. The art of music is conspicuous, if unsatisfactory, in other parts of the service; and the very hymns must have once satisfied their authors as examples of the art of poetry. Nay more, no religious gathering takes place without the art of ceremonial: people stand, sit, kneel, or crouch, or smell their hats, move their hands and eyes in certain ways, go to appointed places and follow expected customs; while in the regular churches of all denominations there is a fairly extensive if not very exhilarating ceremonial. There is also a ritual, sometimes extempore, sometimes fixed, but in all places of

worship the fixed, in other words the liturgical part is the larger, including generally Lesson, Psalm, Hymns, Lord's Prayer, and often other set prayers as well. In the strict sense of the word the most ritualistic service I have yet investigated was a Christian Science one ; for there even the sermon (or homily-substitute) was printed in the prescribed ritual and read out by two ladies—a very soothing custom.

We cannot, then, escape from art. However badly a man preaches, he is using the art of rhetoric ; however badly he reads, he is practising elocution. There is no such thing as an inartistic service. But there is such a thing as a devilish bad service—using the words in their strict theological sense. Few denominations manage with less than a dozen arts. The Art of Public Worship includes nearly all of them ; once, in a more logical age, it found room even for dancing and the drama.

At least, whatever we do, we cannot avoid the practice of art ; but we can avoid beauty, as we can avoid truth. We can have all our arts bad, and sink our worship in misery and humiliation.

LECTURE II

ARTISTS AND PEOPLE

IN these lectures we are attempting to deal with the art of public worship—not with faith or prayer or with theology. Such things are here taken for granted, and I am not going to dwell on them merely because pious aspirations are expected of the clergy. If there were no such thing as prayer and praise, and no good God to whom they could be addressed, then obviously public worship would be futile. Its arts would have to be swept away, or used for the inauguration of Masonic lodges, the launching of ships, or the furnishing of assembly rooms. It is because the Christian religion is true that it would be worth while taking it seriously in church, and, for instance, refraining to sing hymns that are unworthy of any religion whatever.

But do not let us therefore say that we are dealing with the aesthetic as distinct from the spiritual aspect of religion. The aesthetic aspect *is* a spiritual aspect, just as the moral is a spiritual aspect ; and it is only our brutal materialism that makes us think of the word

aesthetic as if it were unworthy to be mentioned alongside of moral or other religious interests; just as we use the abominable word "taste" for the understanding of beauty. Really, if through a consistent following of base ideas we have lost the power of vision, it would be a wholesome thing for us if, instead of saying "I have not very good taste," we were to say "I am become like a brute beast without understanding."

We cannot indeed keep theology out of the subject; for right art is rooted in God. Now, *goodness* is veiled by evil in this world, and the goodness of God is no easy or apparent revelation. We know it through Christ. But God has very plainly revealed himself as *beauty*. Of that no one is in doubt. The parson therefore who is untrue to beauty in his art is untrue to God; he is teaching a great fundamental heresy about the very nature of the Divine, compared with which his possible deviations from the Athanasian Creed might be small matters. We cannot blame the layman if he refuses to attend such a heretical place of worship. Why should he submit to have his ideas distorted and his faith weakened by priests and organists who are without understanding? After all, the only justification for our existence is that we parsons shall be specialists in the public worship of God, for the provision of which we are set apart and

paid. We cannot indeed be specialists in all the arts involved; a man may be a good priest, and a poor preacher; a good minister, but no musician. But he cannot be a good *man* and allow the bad performance of these things, when once he realizes their importance. It is only a matter of being humble and taking trouble. I remember, when I was an undergraduate the most interesting musical church in London had as rector a man with no ear: he had the wisdom to go to those who knew; and, though he was no judge of the other arts either, his church remains one of the few in London that are full of real artist's work. And I suppose if a saint who could not preach should find himself in orders, he would either say so few words that no harm would be done; or would give up sermons, and make his church a house of prayer; or would get some other man or woman to do his exhortation for him. Only, of course, if he were a saint, there would not be much need of preaching.

It is indeed quite possible for ministers of religion to be competent at their job. But hardly any attempt has yet been made to make them so. It being assumed that the chief business of a minister is to preach, homiletics is indeed taught at our theological colleges; and there is a pathetic belief that one day all the clergy will become good preachers. I often wonder how the professors

of homiletics employ their time. Perhaps they have relapsed into despair at the impossibility of their task. Perhaps our whole view of the matter is wrong. One thing is certain, that if we expect our churches to be filled by means of preaching they will never be filled. We *might* teach homiletics sufficiently well to prevent our churches being three-parts emptied by preaching. We might prevent some of the harm that is now being done by the precept upon precept of the average preacher, his here a little and there a little, his line upon line—a line which, like that of Euclid, is sometimes just length without breadth. But we shall never draw people to church by such preaching as it lies with average human nature to deliver. We can only draw them by awakening in them the desire to worship together. How can that be done? By so expressing the worship that it does draw men. It must speak to them of God, his goodness and beauty; it must speak to them beautifully, as the arts, truly practised, do speak. It should draw away from before God the veil of sordid and unworthy things, so that men may come to him and worship him face to face.

Yet it is the fact, I believe, that the arts of public worship are never taught in our theological schools—nothing but homiletics; and homiletics is the art of exposition and not of worship. The "history of the Prayer Book"

has also been taught, but drily and as a history —as a science, not as the foundation of an art. Doubtless there is some improvement; and we hope for the day when liturgics will be taught as a delightful subject, full of interest, colour, and life. But I suppose we should all agree that this has not been so in the past; and that we ourselves left our college without having gained any liturgical sense, any practical instinct for handling the subject which is of such importance to our work. The one fact, that in all our revisions no attempt has been made so to print the Communion Service or the Litany as to show the dramatic culminations of its divisions,[1] may serve as sufficient illustration of our lack of liturgical instinct in the past.

In the other arts no attempt has, I believe, ever been yet made. One would have thought that it would be obvious, for instance, that the chapel services in our theological colleges should be models of perfection. Yet I do not think there has ever been a chapel the services of which could have been justified against the criticisms of any competent student. Even in ritual the most curious things are done, while in ceremonial there is everywhere some sort of mere compromise (generally based upon the misuse of stoles) for which there is just nothing whatever to be said. As for the chapels themselves—for the most part—their

[1] See p. 47.

finials and reredoses, their brass ornaments and embroidery, their painted windows—but your smiles tell me that I need not labour the point. Instead of learning to look up to their chapels as models of how things ought to be done, our students go out to their work determined to do things differently, and often end by doing them worse.

Yet every little detail in such chapels ought to be an example of the best ; and the colleges themselves ought to abound in pictures, photographs, diagrams, models, and actual examples of the best architecture and ornaments of Christendom. You cannot, for instance, teach liturgiology without adequately explaining the Liturgy, at least, of the Eastern Churches ; and you cannot make that interesting and intelligible without plans, pictures, music, and a model of a church. Illustrated lectures on the arts of the church ought also to be given from time to time by competent men ; there ought to be a constant communication between our best artists and craftsmen and the places where men are trained to conduct public services. Art is more important than Hebrew for a minister of the Gospel. Craftsmen ought to be invited to our colleges, bringing their wares with them. Lectures, in fine, on the services of the Anglican or any other Church cannot be properly given without diagrams, maps, musical illustrations, elocu-

tion and recitation, and a small museum of ecclesiology.

And our students should be taught what is good and what is bad in church music. We middle-aged ministers may be incurable ; but young men readily imbibe a right understanding in all aesthetic matters, since it is natural for us to like true and beautiful things, and our preference for what is bad, when this preference exists, is only the result of painfully acquired habits. Every child likes an old Christmas carol, and the colour of green grass ; and you can teach any girl in a milliner's shop to have an eye for good colour in a few weeks. No one really prefers "ecclesiastical" green, still less "church violet," to the colours of God. No one really prefers "A few more years shall roll" to "God rest you, merry gentlemen." We don't commit sins of this sort because we like them, but because we think we ought to like them. And so it is that if you give to young people beautiful sound as well as colour, they will readily appreciate it and show good understanding. But we do not even teach the young men in our colleges to know good hymns from bad, or to mark in their books those hymns which ought never to be used, or to put a different mark against those that have the position of classics—of which there are a hundred or so even in the old Ancient and Modern, or the

American official Hymnal. But then we do not even warn them of the soul-destroying nature of these Hymnals! Surely, singing is one of the arts which should be taught in every theological college, and every such college should have its music lecturer and choirmaster. He need not be an organist, for the practical value of unaccompanied singing is inestimable: men who sing together thus every day for two or three years will become really capable and self-reliant, and the beauty of the singing will be very marked. Unaccompanied singing is also an excellent test of voice-production; for if it always gets flat, the authorities will know that the men's voices are not being properly trained.

"But," you may say, "there are not artists forthcoming to teach all these things; we have to put up with what we can get."

I do not think that things are really so bad as that. It is true that we in the Churches have so increased the demand for base things that there is a ready supply of bad artists to make them; it is true that we did let the great men of the nineteenth century live and die without ever asking their help, so that of the poets, the musicians of enduring fame, even some of the best architects (such as Norman Shaw), the painters, sculptors, and craftsmen, there is hardly a trace among any of the Churches of Europe or America, with the exception of a few painted windows by Burne-Jones. Is there

anything, I wonder, of Rodin in any French church? It is true that our degrading patronage has produced a peculiar type of artist, such as makes a real musician or builder of the present day shrink from the title of cathedral organist or diocesan architect. But it is not true that there are not men able to teach us good art, and anxious to do so. I know men who could put the music absolutely right in any church where the organist and parson were modest enough to recognize the possibility of improvement. Such men exist, and are under paid. If you made them over-busy they would easily train others to help them; and a powerful school of good church music would arise.

It is the same with all the arts and crafts. Our art schools turn out hundreds of trained men every year. Their fate is pitiful. These men cannot get work, and most of them drift back into offices and counting-houses, or at best make their living in some hack draftsmanship. A few cling to their craft, and just make their way; one or two become well known and earn enough money to keep a servant. I know a man who managed to go on making beautiful silver ornaments, by working at his craft in the evenings, and earning his living at a modest trade during the day. In this case we were able through a craftsman's guild in London to show the work he had done for love, and he has now made

a good many things for churches. In fact many of our best craftsmen only manage to live by becoming teachers in government or municipal schools of arts and crafts—in training other men to revolve in the same circle. The artists are there, as they have always been ; but the Church does not want them.

A spiritual change in us is needed. We have to develop a conscience. When that comes, it will be found that there are no difficulties at all. But meanwhile something might be done by organization. In England there is an excellent Church Music Society, and a Summer School of Church Music, and now a Winter School too, which give people the chance twice a year of hearing good examples with their own ears ; there is also a society called the Church Crafts League, which suggests the names of artists and craftsmen to people who want any work done, and there is the Guild also which I have already mentioned.[1] But I do not see why these

[1] The Hon. Secretaries of these societies are :—Church Music Society, Lady Mary Trefusis and Miss E. C. Gregory, 116 Westbourne Terrace, W. 2 ; Summer School of Church Music, Rev. A. S. Duncan-Jones, S. Mary's Vicarage, Primrose Hill, N.W. 3 ; Church Crafts League, Mr. R. E. Bill, Church House, Westminster, S.W. 1. As correspondents constantly write to me for the addresses of places where good ornaments can be got, may I say that I am happy to give such information if an addressed envelope is enclosed to me at Oakridge Lynch, Stroud, England.

things should not be done by the bishop of each diocese—whom I suggest because a general commission of the whole Church might fall into the hands of officialdom and be swamped, as official hymn-books are, by dull mediocrity. I often wonder what bishops do. I know they are very busy, and I would not undertake their task for anything; but I sometimes wonder whether any great disaster would come if they were to give up all the things they are doing (except the rites specifically reserved for them), and do something else. Yet they seem still to be wanting to find more occupation—to be the deans of their cathedrals, for instance—as if they felt they had too much time on their hands for quiet thought and study. I believe the clergy would carry on just as well if they were not looked after—as our Protestant brethren do. I don't think we should be any worse than we are. Indeed the congregations might look after us when we fail, which would be excellent for us, and them; and we might initiate a system of democratic control. If any bishop should be tempted to try this experiment of making the Church safe for democracy, I would suggest that he might employ part of his newly-acquired leisure in framing a list of artists and musicians, and establishing a sort of diocesan clearing-house. This would involve going to exhibitions, reading the art magazines, inviting all sorts of craftsmen to

tea, and sometimes entertaining great artists unawares. It would be very interesting. But in all seriousness such things could easily be done, if we had a conscience. The modern church does not want rulers, but leaders ; and in nothing is leadership wanted more than in the restoration of respectable methods of worshipping Almighty God.

So far, those who have laboured for this spiritual reform have not even received encouragement—except in Philadelphia ! That is why they know that their ministry is a prophetic one—they have so long contemplated the spectacle of their own unwhitened sepulchres. But the time for the whitening is coming, when the rulers of the church will nod together and say, " The Church ought not to make herself repulsive. This is one of the lessons brought home to us by the Great War." Quite suddenly, one day, all things will probably become new, and every one will say, " Of course ! we always said so." So let us take heart, and press on.

Meanwhile the parish priests must do what they can. And, to begin with, they can refrain from looking at the advertisements in the church papers and diocesan magazines. For artists never advertise. Therefore the only use of advertisements is to provide you with a list of those who are not artists. The clergy will find that they get encouragement

from their people. Americans are very anxious to do the right thing; they are very generous in giving; and, what is more, there is a living tradition of art in the domestic architecture here—there is really something to go upon. People are building everywhere most charming little homes. It is only the churches that have no charm; and this is because they get their churches in some style which they are told is correct, whereas for their houses they build what they really like. If millions of dollars, lakhs of rupees, thousands of pounds, are misspent in our churches, it is the fault of the clergy for inculcating absurd ideas about what ecclesiastical things ought to be—the idea, for instance, that they must be a heart-rending parody of fourteenth-century Gothic, or that they must be made in colours that never were, thank God, on land or sea.

But now turn to the laymen's point of view. If the furnishing of our churches were seemly, and good craftsmen were employed, people would, it is true, as a rule, take little interest in the detail—except in so far as the approval of the educated world gradually filtered in among them; and this in time would become a factor of the first importance. What they would realize at once would be a certain freshness, and life, and sincerity about the church; and they would not be blind either to the attrac-

tion of its newly-gained beauty, though at first they would not for the most part consciously define this element. They would begin to feel a new alertness and receptiveness of the spirit; they would begin to look upon the church not as the peculiar arena of certain exercises, but as a place which they *liked*, and felt attracted to and at home in, with a better sort of home feeling than in their own houses. They do not understand that this is lacking, nor would they know how to supply it. That is not their business. That is the artist's business. People have an idea that a noxious kind of adulterate art is somehow required by the church. They don't like it. But they have always felt gloomy and bored in church, and they think that this is what the Catechism means when it says that our duty to God is to love him with all our mind, soul, and strength, to worship him, and to give him thanks.

As it is, what is the emotion that our conventions evoke? Let us take two examples, one small and one big.

It is an established convention that the books associated with religious worship shall be not only bound in black or at best in dingy colours, but shall be printed and arranged in the most repellent manner. It is almost impossible to procure Bibles and Prayer Books printed in good type and arranged in the best way, as other books are arranged.

Occasionally well-bound copies are given as presents — thirty years ago they were still dismal, however great their cost, though to-day they are brighter outside—but when you open these expensive copies, the same ugly typography meets your eye. Now a publisher who issued a new book in such type, chopped it up into short verses, sprinkled it with unemphasized words in italics, arranged it in narrow columns with cramped margins, spaced the verse as if it were prose, eschewed quotation marks in his dialogue, and finally encased the whole in cheap black cloth—such a publisher would be bankrupt in a year. However good his books, people simply would not read them.

And now for the big example—the church itself.

In Europe for the most part the churches and cathedrals are old, and their beauty is still so great, in spite of all we have done to them, that every one loves and admires them. Men travel thousands of miles to see them. Every nation is proud of its churches; and even a nation like the French, for the most part not religious or given to church-going, regards the destruction of a church like that of Rheims as a national disaster—it is indeed a disaster to the whole world. Of the churches built in modern times this is no longer true. There are multitudes in the new suburbs of London;

but—with one or two exceptions—no one goes out to the suburbs to see them.

Those old churches have been so consistently debased during the last century that their beauty and interest are being steadily destroyed, have indeed been so far destroyed already that there are many, like myself, who often are content with examining what is left of the exterior of an ancient church, dreading to go within and contemplate the horror that has there been made. There has been created in the majority of these old churches a kind of gloomy heartlessness and discomfort, a combination of hideous faded ostentation with cheap and worldly decay that seems to have stifled God's spirit within them. The average passer-by would not try to analyze his sensations; but he *feels* the chill of it all, and is repelled, coming out into the sunshine with a sigh of relief.

Eighty years ago, English writers took it for granted that the churches were fading away :—

> "Peeping through one of the low-latticed windows into the church, with its worm-eaten books upon the desks, and baize of whitened-green mouldering from the pew sides and leaving the naked wood to view. There were the seats where the poor old people sat, worn spare, and yellow like themselves; the rugged font where children

had their names, the homely altar where they knelt in after life, the plain black trestles that bore their weight on their last visit to the cool old shady church. Everything told of long use and quiet slow decay; the very bell-rope in the porch was frayed into a fringe and hoary with old age."[1]

Very sad! But you can see that Dickens loved it. There was still grace in the slow decay; there was the sentiment of continuity with old forgotten far-off things, and, if the word be here sufficient, there was picturesqueness. We know also now that at this time the old features of these churches were almost intact; and that a little judicious clearance would have brought them back again.

They cannot be brought back now. It is the difference between an old lady wrinkled and grey, but still beautiful, and one who has put on a brown wig and enamelled her skin.

We must indeed do the best we can with what is left; the walls at least remain, and many roofs; and some tracery here and there is left intact; we can plaster the walls again, and restore them and the roof-panels to their original whiteness; we can dig up the nine-

[1] Dickens, *The Old Curiosity Shop*, cap. 17, cf. cap. 53; and for a town church *Dombey and Son*, cap. 5, or the descriptions in Thackeray, e.g. Amelia's wedding in *Vanity Fair*. There are some interesting reminiscences in S. Butler, *The Way of All Flesh*.

teenth-century pavements and restore the old levels; and begin again. We can in time get away the clumsy, fretful reredoses and frigid stalls and pretentious pulpits; slowly we shall be able to break away the lurid stained glass that shouts its bad theology at us, shuts out the light of heaven, and fills the church with unholy gloom. We can begin again. But we can never bring back what the last generation destroyed.

And their intentions were so good! At least those who commenced the "revival" meant so well. But perhaps too many of them were filled with false historical romanticism and misplaced religious sentimentality, and a desire to instruct "quickly and vividly" in their pet doctrines "especially among the poor and unlearned." They thought they were copying their catholic forefathers; just as some people try to copy S. Francis by wearing brown frocks, forgetting that S. Francis wore his (which by the way was grey) because it was the dress of the working folk, and the only way to copy him is to wear overalls or corduroys: but those forefathers did not try to copy anybody—they just put things up because they liked them, and thought them beautiful. You can only get beauty by seeking beauty for its own sake, and not (as the Article says about another matter) "to establish any doctrine"—except,

perhaps, the doctrine that God is as beautiful as he is good.

In the mission-field the evil is only a little different. It has chiefly taken the form of spurious Gothic architecture, which is quite unsuited to a climate like that, for instance, of India, and produces the impression that Christianity is an alien religion identified with buildings which are manifestly contemptible by the side of the old temples and mosques.[1]

In new countries such as America or Australia the problem is different again. Let me give an example. Last Sunday I was at a village church in New England. Externally it presented some of the main features of an old parish church, seen from the distance (I forget which century it was supposed to imitate). The exterior was not very offensive. Inside, it was a large and very gaunt building, of the kind of Gothic which you sometimes see in a child's play-box. A despairing attempt had been made to enliven its dreariness by means of a huge bishop's chair in the chancel (though it was not a cathedral church), an altar heavily carved with ears of wheat and grapes, a very tall and ugly brass cross, and two branch candlesticks. After that, things seemed to have stopped. They gave it up. The large building was of course pewed up to the

[1] See Lecture V.

corners, so as to hold over three hundred people ; and, scattered in the wilderness of benches was a congregation—larger than usual —of thirty-nine. I was told that since the church had been built there had never been as many as a hundred in it.

Now, it is impossible for a church like that to succeed. The feeling of depression which comes over a little flock in a large pen is a psychological fact that cannot be altered. But a good deal can still be done by changing the arrangement of the pen. One church that I know of was divided in half, and the western part made into a snug parish-room, with the result that the remaining half at once took on a pleasant and home-like appearance. And some buildings do deserve to be thus drastically treated. But most of these over-large churches merely need to have their superfluous pews removed. No church should be pewed up to its walls and corners ; and where a congregation of forty uses a large church, all the pews should be removed except two blocks of twenty places in each, placed near the chancel. This may seem a small and simple remedy ; but no one can imagine the difference it makes, unless they have seen it done. The church becomes another place : it takes on something of the dignity of a small cathedral, and at the same time becomes comforting to the eye and homelike. The congregation,

instead of seeming on the verge of dissolution, feels strong, and adequate, and united. And when a few dozen more begin to come into this nice church, extra seats can be brought out for them, behind the island of pews.

But why did people ever waste their money in building these gaunt and shapeless halls? In a village where they could only expect a small congregation, why did they not build tiny little churches, with naves large enough to hold thirty or forty people, and unpewed aisles and chapels that could be used for emergencies? It is a hundred times easier to kindle a spirit of common worship in such places. There is indeed no such thing as a small or unimportant congregation; but there is such a thing as a relatively small congregation; and the psychological effect of undercrowding is very real indeed, as every public speaker knows, who has spoken enthusiastically to twenty people wedged into a small drawing-room, and has found himself tongue-tied in mysterious depression before the same number dotted on the empty benches of a large town-hall. It would indeed be a blessing in some new districts if the church were swallowed up by an earthquake, and the parson began to conduct services in the room of some private house, as the early Christians did, before they were ready to build basilicas.

So art has even some contributions to make

in psychological matters which otherwise lie outside our province in these lectures about the art of public worship. The innate tendency of gregariousness can be ministered to by architecture, as well as by friendly and sociable acts. Most men hate to be alone: some men are miserable in the most luxurious hotel if they are alone. And in church many people do feel lonely. I might link this important subject on to our theme again by pleading for a revival of the *agapè* in a genuine modern form as a real friendly tea-party to be held in church; and I might point out how much might be done by building jolly social rooms on to our churches; but the subject would take us too far afield.

Forgive me if I have spoken fiercely about these matters. I notice that artists generally shout and swear when they try to explain the faith that is in them; and this is because you cannot reason about beauty any more than you can about goodness, for neither can be explained in the terms of intellect. We *know* that goodness is right, and we needs must love it when we see it; but if we try to explain it in terms of utilitarianism, we destroy it. In the same way we know that some objects are beautiful; but art criticism that tries to give reasons is always wrong, for you cannot give reasons. All the critic can really say is—"See that!" And so when he tries to explain

the ugliness of ugly objects, he can only denounce.

No language in sooth could be too strong for the evils which I want to make you hate. But all insistence upon the bad seems to be unfair in ignoring the other aspects. There are such aspects. There is still great strength in the Churches, both of East and West; there are multitudes of people who continue to worship together in spite of the difficulties which we put in their way; there are many bishops, priests, and ministers of all kinds who love beautiful things, and earnestly desire to remove the reproach from the Church. There are many devout folk who can abstract themselves from sound and sense, and worship God in the goodness of their own souls, undisturbed by the medium they are accustomed to.

There are many, and they among the best, who are like Bernard of Clairvaux or Charles Darwin in their indifference to beauty. There were many who, secure in some ultimate trust, seemed undisturbed even by the lack of goodness in their creed: saints were found among Calvinists, and holy men believed in doctrines of atonement that ascribed a not less degree of wickedness to the Almighty than predestinarianism itself. Churches have sometimes made selfishness into a creed, and taught that goodness should be sought not for its own

sake, but for that of future reward; and this selfishness has blinded men to obvious social duty in the succour of the weak, and poor, and oppressed. But saints have existed through it all, and have broken out at last to release the slaves, or reform the prisons, or succour the downtrodden, or perish heroically in the mission-field. We have all failed in many departments of morality, not least, I think, in our clerical exclusiveness whereby we have crippled our ministerial efforts by the exclusion of laymen and women from the great work they might have done in praying and in prophesying.

Nor have we always loved the truth above all things.

All the time there have been many who have worshipped with us none the less. Some of them have been, it is true, dull souls, conventional and indifferent. But some have been the salt of the earth.

Only, there are others. One man cares for truth, and will go to hear a preacher who seems to him honest and open-minded. Another does not mind what he hears in speech, but cares intensely for music. Another cares only for personal righteousness, another for social service. Some are too ignorant to be moved by the finer appeals, but can be won by sheer force of eloquence, or by some compelling sweetness and friendliness of beauty. Some

are most moved by one art, some by another. Few are not highly susceptible to some art, though many are blind and deaf in certain directions.

You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time. That famous saying of Abraham Lincoln can be adapted to the Church. A century ago the Churches were displaying little righteousness, or truth, or beauty, and they ceased to hold all the people. To-day you can win some of the people by some of the spiritual excellencies; but you cannot win all the people except by the manifestation of all the spiritual excellencies. If we could win all the people without manifesting the goodness, truth, and beauty of God, we should be only fooling them. And you cannot do that all the time.

LECTURE III

RITUAL

FOUR factors demand our chief consideration in the ritual of public worship. That which interests the scientific ritualist most, liturgical propriety and harmony with ancient precedent, is for most people of inferior practical moment. The student puts the order and content of the sections of the *anaphora* or eucharistical prayer before everything else; and he is justified in claiming that after a while such things will tell. But the people know nothing of historical precedent, and care little for liturgical principles. Roman Catholics get on well enough with their canon, and do not, as a rule, know that it is a very curious one, full of dislocations, and containing some bad grammar, and one or two sentences that are unintelligible. The superiority of the Scottish and American eucharistical prayer over that of the English Church causes enormous satisfaction to a visitor like myself; and I would give much to have it in England. But I know well enough that English congregations would not

at first appreciate the great improvement, and that many at first would say, "Why has our beautiful old prayer been changed?" None the less, the change ought to be made, since there are such things as the scientific and artistic consciences; and those who know about a matter have the right to be considered. Still more is this true in the use of the Bible: the people care little about accuracy; but scholars have their rights, and if they are ignored, the ultimate harm will be very great indeed.

The second factor is that of beauty in the ritual; but, as it happens, the English of the Bible, which forms the largest part of our ritual, is universally felt and acknowledged to be a supreme form of art, and the English of the Prayer Book to be of the same stuff. We can very seldom improve it. In a country like Japan, where the difficulties of translation are enormous, this good fortune of ours is absent; and in Muslim regions we have to compete in translations with the Quran, which owes much of its power to the great beauty of the Arabic in which it is written.

In the provision of new matter the fine standard of English ritual has indeed been lost, and this evil is still acute. The bishops have seldom troubled to consult good writers, and have acted as if they thought the art of prose composition was miraculously conferred

upon them at their consecration. The results have been bad; in the world of literature (which is the most influential of all our finite worlds) a sense of contempt is engendered, similar to that existing in the world of music and of the fine arts; and although congregations here also are not critical, ugliness and banality of phrase do produce a feeling of weariness and even a suspicion of ecclesiastical fatuity. This has, I think, been quite marked during the War: many of our intercession services were failures, and the people were very generally wearied with our war-prayers—which were indeed for the most part not very good, and quite failed to rise to the intensity of the public interest. The writing of prayers and the compilation of services are an art; people really are moved by fine language and by dramatic arrangement—I use the word "dramatic," for want of another, to describe the method of "related sequence leading to a culminating issue" in which the Bible excels, and which is essential to most forms of literature, from an essay to a sonnet or an ode. All really good liturgical form also has this rhythm of structure, which is the ultimate justification for the claims of the liturgiologist; though he sometimes forgets the essence of his science under that mere pedantry of precedent, which is his besetting danger—over-estimating tradition, which is essential indeed to all endur-

ing development, because it brings the sum of human experience to correct the narrowness of our own personal ideas.

I ought here to say something about hymns. Most seriously does the badness of our verse affect us. The subject would require a course of lectures to itself, and I shall not here endeavour to explain why it is the clergy provide for their congregations the best prose and the worst verse in the language. I will only say with all the solemnity of which I am capable that you will not with the hymn-books at present in general use either hold the present generation or secure any influence with the next. While our hymns are what they are, the best and most intelligent people must increasingly go away from us. We could not respect them were it otherwise. We cannot in our hearts desire them to assist in the degradation which we impart into the noble services of the Prayer Book.

Hymns make it possible to keep our worship in touch with the age ; they make change and movement easier ; they open our doors to new thought, to fresh emotions, in words and in music. Fifty years ago *Hymns A. & M.* and other free books saved the English Church from dying of stagnation. Those who wished to move forward were held under the law—and the lawyers ; but they escaped, because in hymns they were free. The future will present prob-

lems, not less difficult, of breaking away from obsolete conventions; and, in public worship, hymn-singing will always provide a means of escape. Yet the free democracies of America and Canada have taken upon themselves the yoke of an official hymnal. Now the old *Ancient and Modern* had the defects of its age, and it was an age with which we have very little in common; the religious world was interested in its own salvation, but was much less interested in God, and not at all in its neighbour—except when he lived a very long way off; and therefore great as were the additions made to the narrow and jejune popular theology of the day, there were still serious defects. There are many hymns about the life of Christ, but even at Christmas none of them dwell upon the fact that Christianity involves peace and goodwill upon earth; there are a few hymns about the Holy Spirit, and one or two rather mechanical or mathematical ones about the Trinity, but almost none about the eternal Father. And these defects are pointed out by the editors of the new edition, who lament them, without finding the remedy.

Now the Hymnal of the Episcopal Church in America, though less blatantly individualistic and weak than some used by other Churches, is not, I think, superior to the old edition of *Ancient and Modern*, which is condemned by its present committee as severely

as by any one else; it is perhaps as deficient in poetry, as depraved in sentimentality, and as mawkish and provincial in its music. The new American Hymnal, which I have studied in proof, is, I fear, little better than the old. This seems almost incredible, considering the wealth of material within the Commission's reach; but all things are possible to official committees—the few men who are put on such bodies because of their personal competence are swamped by the bumbledom of the atmosphere; and the book that results contains nothing that seems new or strange to the oldest member of the committee as he ponders over his nursery reminiscences.

Avoid, then, my brethren, the frozen mediocrity of an authorized hymnal. Refuse to use it; and by the measure of your refusal will you have power with the generation that is rising about you.

It is not as if there were no remedy. There are hundreds of good hymns, thousands of good tunes. But the clergy seem from long use to have lost all conscience in the matter. "Giving out a hymn" has always been one of their professional duties. They don't expect to take pleasure in the music; it is a noise that has to be made. They don't ask themselves whether the words are worthy, or are true, still less whether they can in any sense be called literature; because, of course,

people only care about the tune. And the tune they leave to the organist, under the impression that he must be "musical"—as if a person given to reciting the works of Mr. G. R. Sims at parties must therefore be poetical—forgetting that sometimes an organist's nature is subdued to what it works in, like the dyer's hand.

Burn your official hymn-books then. Refuse to touch the new one. Here is the chance now to break loose. Cut out from your hymn-lists everything you do not know to be true and believe to be beautiful; and add to them some of the many hymns which abound, hymns as splendid—and as popular too—as the *Adeste Fideles*, the Easter Hymn, and the Old Hundredth.

The third factor is that of Convenience—a modest but important heading, for no one will come to a service that is *too* inconvenient. This factor is closely bound up with the second: the old-fashioned morning "service," for instance—consisting of two and a half services joined into one, and, deprived of the *raison d'être* of the whole by the omission of the Consecration and Communion—was not only long and dreary, but was also inartistic and ugly. Such humble matters as the hours of services, as well as their duration, real facilities to come or go between services, the

provision of unappropriated and comfortable seats, and freedom to occupy them without being led about or fussed—all these are of great actual importance. Why, for instance, are not chairs provided with light arms, such as people use in their own studies and offices? And—to revert to our main subject—why do we not sit in them during the singing or reading of the psalms? The Psalter forms a large portion of Mattins and Evensong, and is at present one of the main difficulties in the popularizing of services. But the psalms only seem long because people think they have to stand for them, and because chanting makes them long and prevents most people understanding them. Much as I prefer plainsong to Anglican chanting, I fear it will be even less popular. I believe the chanting of the psalms (outside community chapels where plainsong can be—or ought to be—heard at its best) is only satisfactory and helpful when performed by a highly-trained choir in that magnificent vehicle for sound, a great cathedral. Even then, the congregation can enjoy the music, and follow the words, far better if they sit. I wish also that English parish churches would revert to the old-fashioned custom, which has been so wisely retained in most American churches, of reading the psalms, and only singing the Glorias. But this reading should not be a duet between the minister and the congrega-

tion ; it should be done, verse by verse, alternately by each half of the congregation, from side to side. If you try this, all sitting, you will find that the Psalter takes on a new character, that few parts of the service are more loved : every one enters into the meditative power of the exercise, and few then feel that the psalms are too long.

But all psalms except the *Venite* should be struck out of the fixed structure of Mattins and Evensong. There is really nothing to be said for substituting any psalms for the Christian Canticles. The *Venite* itself should be de-judaised by the omission of the discouraging verses about the temptation in the wilderness, and Jahweh swearing in his wrath. In America the revisers have wisely omitted these verses ; but though the substitution of two verses from Psalm xcvi is as good a substitution as could be, I think it would be more satisfactory to have none at all, but to end with the cry that we are the sheep of God's hand. What ending could be better ? I think the man who first sang that splendid psalm must have finished there, and that some priestly improver thought it was too cheerful and "pagan," and dragged in the gloomy references to the forty years ; just as some such person spoilt the glorious ending of the *Miserere* by tacking on the concluding lines about burnt-offerings and bullocks. If

the revisers now at work in England do not help us by paragraphing that anticlimax separately, and giving us a perfect Christian *Venite*, we shall know that we are not fit as a Church to confront intelligent people of the present century.

The worst of revisions so far is that, while old mistakes have been in small part removed, new mistakes have been made, and this because the committees were weak in men who understood the business of the liturgiologist. It recently occurred to the authorities in England that liturgics is a science, and that some show must be made of consulting the experts (a favourite word just now); but it remains to be discovered that liturgics is also an art. The artist cannot create good work unless he understands the science of his craft; but mere knowledge of the craft does not make an artist. Still, science alone should have prevented such a mistake as the American revisers made over the Lord's Prayer. They rightly did not wish it to be used twice; but they apparently did not know that the Suffrages after the Creed are a little unit, a service within a service, including the Kyries and the Lord's Prayer[1]; nor could they have realized that

[1] Anciently the Roman service seems to have culminated in the Lord's Prayer and thus ended. The Gallican Suffrages were then appended, and a collect finally added. At Prime and Compline the Apostles' Creed was added also.

the saying of the Paternoster as a private prayer before Divine Service was a rather meaningless Mediaeval custom, like the rosary, which was unfortunately made part of the public service in the First English Prayer Book.[1] This is merely a matter of science, to be used or not in the best way ; but a sense of liturgical art should have made the revisers feel that the greatest prayer in the world ought not to be wedged in as a small part of a long and wordy introduction. Science too would have supported them by showing how this is done in the old services, whose authors (being for the most part good artists) made the Lord's Prayer the culminating act of worship, most conspicuously of all in the Communion Service.

The artistic sense again might have shown them that the identity of the Versicles and Responses in these Suffrages at Mattins and Evensong (a fault they rightly detected) could have been avoided — not by cutting them down to two (and those after all identical with the last pair at Evensong)—but by providing others. These versicles are a popular part of the service ; they give the congregation their share, and preserve here the all-important and

[1] Previously, *after* the Paternoster in the Sarum Breviary, there occurred the rubric at Mattins, "Incipiat servitium hoc modo. *Domine labia mea aperies.*" The custom was not recognized in the Roman Breviary till 1568.

so much neglected co-operative principle in worship: their function is only obscured by the intolerable habit of drawling them out to twice their proper length, which is an almost universal vice of choirs and clergymen.

One simple way of supplying new versicles at this point in Mattins would be to use here the Versicles and Responses which were added to the *Te Deum*, and spoil it. The reform is too ideal to be practicable all at once; but a right beginning can be made by paragraphing the *Te Deum*, with permission to omit this appendix, and to use it if desired in the form of *preces* elsewhere. That these Versicles and Responses, beginning with "O Lord, save thy people," were added a long time ago, and therefore may excite the veneration of those liturgiologists who are merely scholars and not artists, does not alter the fact that they came to be added to the author's original poem by accident or habit; and that they not only unduly lengthen it, but destroy the point of its climax, "Make them to be numbered with thy Saints: in glory everlasting," and cause this great song of the multitude to end unexpectedly in the first person singular.

The revisers, finally, had they properly understood their business, would have surely taken the opportunity to emphasize the beginning and end of these two services, ruling a line before "O Lord, open thou our lips,"

and after the Third Collect.[1] It is of the utmost practical importance that the services should not be made too long for ordinary congregations; while for more frequent churchgoers, there is great loss in the frequent and unvarying repetition of the Five Prayers in the English Book, and, in the American Book, of the Prayers for the President and the Clergy, with the Prayer for all Conditions and the General Thanksgiving as well. The American Book does, it is true, provide a rubric after the Third Collect at Evensong, allowing the service to be there concluded; and a provisional rubric (in the wrong place) at Mattins, but unless the Holy Communion is "*immediately* to follow" the whole has to be said. Surely, for practical reasons, the Communion ought never immediately to follow Mattins, in any church that provides for the ordinary public. What people need is short separate services, with time for them to come and go between the services; and much as I as a liturgical student might regret the change, I do desire for the sake of the people

[1] In the original MS. of the present English Prayer Book (1661) this was indicated by a double line drawn across the page. The line would have been better drawn after the Lord's Prayer instead of before it; but it did serve to show clearly that the preceding matter is not an integral part of the service. The printers, without any authority, have omitted this altogether.

that the sermon, when there is one, should be between Mattins and the Communion, so that people can come to whichever they desire, and can attend a late Celebration without listening to a sermon, if they wish. Care should, however, be taken at the same time in a new rubric to secure the supremacy of the Lord's Supper: the printer also could give help of immense practical teaching value; and then a direction should be inserted giving complete freedom for the preaching of a sermon before or after any service or after the Creed, or for its omission altogether.

Take away, then, all that follows the Third Collect, and print these special Prayers and Thanksgivings in their proper section, and then let the parson use them with much care and reasonableness at his discretion on occasions when there are a hymn and intercessions after the Third Collect.[1] Always at said services we should probably wish to have a few intercessions; and perhaps once on Sunday. But we do need to stop the rolling out of five stock prayers as a kind of habit, without reference to the needs or desires of the moment. We do need that the people should feel they are doing a deliberate and careful act, fresh and new and real that day, when they come to the intercessions, and that they are doing it in a vital, warm spirit of fellow-

[1] See pp. 198–201.

ship together. The War has indeed broken the old mechanical habit. We need now to have the Prayers and Thanksgivings greatly improved and extended: one or two of the English ones are really grotesque, and are never used, some of the American ones are commonplace; but there are many better ones to be found. The parson should feel perfectly free to use the appointed prayers, and any others; and sometimes to use a bidding only, sometimes to follow the bidding with a versicle and response only.[1] Such Versicles and Responses might well be provided in the Prayers and Thanksgivings section; and the people will pray better if the minister always bids prayer—announcing the subject for intercession—even when the collect itself is omitted.

I hope I have made sufficiently clear the great importance of such a complete reconstruction of the "Prayers and Thanksgivings." More important than the provision of prayers about the realities of present-day life is the structural—indeed the basic change that is needed. A great popular development of prayer can be brought about by the development of intercession through bidding of prayer from the pulpit, with a very restricted use of collects. Such intercessions, after Evensong or other services, would really be a new kind

[1] See p. 199.

of Litany (and a very ancient kind); for when you give out subjects for prayer one at a time, pausing after each for people to direct their thoughts and to respond, you are really making a little Litany.[1] Such a "prone" should be quite short—say, five or six minutes: we spoil so much that we do by forgetting that prayers, sermons, everything, seem longer to the listeners than to the man who enjoys the privilege of being the artist. It is a complete service, and should be treated as such, beginning (as the Prayer Book Litany does) with a deliberate, though short, putting of ourselves in the presence of God, through Christ, and ending with a collect. It is because we need time for such devotions as these, *within the hour*, that the removal of excrescences and *longueurs* elsewhere is so urgently required.

The congregation will now have two short, stirring, and devotional services. The dreary formalism of the "Dearly beloved" prelude (to which we will recur in a moment) gone for ever; the Canticles shortened—including the excellent American reform of allowing the *Benedictus* to be a little hymn no longer than the *Nunc Dimittis*, ending with the words "from the hand of all that hate us." Lessons, chosen I hope with intelligence, freedom from superstition, and with literary feeling—a special service-version of the Bible printed, so that repetitions

[1] An example of a short Litany is given on p. 204.

and unnecessary parts may be omitted in the middle of a chapter—a great deal less of blood-stained history and a great deal more of the Apocrypha, full as it is of delightful as well as of noble utterances. The ideal would include a few lessons also from Christian writers later than the New Testament : or would perhaps leave the parson free to substitute on occasion a passage even from a modern writer for an Old Testament lesson. He might not always make an edifying choice, but it would hardly be less edifying than some of the things we have to read in England. Lastly, some lessons should be quite short. On certain days a whole chapter or long passage is read out for the sake of one or two verses—which the congregation naturally miss. But a very short lesson is sometimes good : variation in length keeps the interest awake, and often enables the point of the selection to be made clear.

I would ask you now to imagine yourselves newcomers to church, looking at the Prayer Book for the first time. No wordy preludes, no alternatives to Canticles, except to the *Te Deum*, no needless insertion (as in the American Book) of the Nicene Creed as an alternative to the Apostles'. How short and clear and intelligible the services would look, especially if they were pleasantly printed! We do not realize how important this is ; but those who have tried to make out an Eastern Liturgy,

arranged with alternatives and parallel sections, will discover how difficult it is for outsiders to understand an unfamiliar service, even though it be as comparatively simple as ours.

As for the Prayer Book Litany, it would seem that we ourselves do not understand it; and the old American revisers made it clear that *they* did not, by spacing after the Invocations and *not* spacing before the antiphon *Exsurge*. How many, indeed, do know that with this antiphon a second Litany begins, a war-time Litany. (Did any bishop, I wonder, think of suggesting its use during the War?) It is very suitable for such use, and not particularly suitable at other times. Yet the American revisers never put right the clerk's error in leaving out the Amen at the close of the Litany proper [1]; and, apparently thinking the service not long enough, they printed (for the third time) the General Thanksgiving, thereby making the minister glide immediately from our enemies, sorrows, afflictions, and evils justly deserved, to warm and hearty thanksgiving for all the blessings of this life. They might not have seen that this is bad art: they might at least have seen that it is poor psychology.

Now as artists we should print the Litany in

[1] In the English Book the printers have (again without authority) closed up the space which in the original makes clear the break in the service before the antiphon *Exsurge*.

sections and with headings, in order that as practical men we may make its beautiful structure apparent to those who use it :—I. *THE GREATER LITANY* : 1. THE INVOCATIONS, 2. THE SUFFRAGES, with sectional headings *The Deprecations*, *The Obsecrations* (really a useful word), *The Intercessions*, *The Supplications*, 3. THE KYRIES [1] and PATERNOSTER ; and IV. *THE SECOND LITANY*. The people would be helped and interested. The clergy also would understand better the meaning of the words they use; and it would be plain that on normal occasions the service naturally ends with the first Collect—the Prayer of St. Chrysostom and the Grace being printed among the Prayers and Thanksgivings as an optional ending to any of the four services. Further paragraphing would enable the Litany to be further shortened, so that it might be more conveniently put to its proper use as a

[1] Some modern people object to the words "Lord, have mercy upon us," because, they say, the implication is that we have to persuade God to be merciful, whereas he is always "mercy, pity, peace, and love." There is this much in the difficulty, which is a real one with some thoughtful minds, that the words *Kyrie eleison* are really untranslatable. They are very beautiful to the ear ; though they were originally used in pagan worship, and were not taken over by the Christian Church till the fourth century in the East, whence they spread over the West in the fifth and sixth centuries. Why not allow them to be used, like *Amen*, untranslated ?

short service before the Communion—such a service being best nowadays about five minutes long when said without note. The Litany is a really great service ; but it is too long, and especially so when it is sung. Indeed I would not generally sing it at all except in a very large church, and then in procession.

The ritual of the American and Scottish Liturgies needs but little change, beyond the omission of the Decalogue, to which we shall refer under another head.[1] It would be better if the short exhortation "Ye that do truly" and the Comfortable Words were relegated to occasional use, since, beautiful as they are, they lose by constant formal repetition, like all hortatory matter. Indeed the Comfortable Words are best of all employed in the Visitation of the Sick and (as has been so frequently done on the field of war during recent years) in the Burial Service.

But all exhortations can be easily dealt with, even without revision, by a simple episcopal declaration that their use is in every case optional. They are not an integral part of the services, which they unnecessarily protract, and they are not, as it is, read according to rubric. With the exception of "Ye that do truly," their theology is in some measure obsolete ; they belong to an age when the majority of the people were still illiterate, and when there was

[1] For one other needed change see p. 77.

an innocent and unpsychological belief that, the more a lengthy statement was repeated, the more carefully people would attend and take it to heart. The truth is that our congregations are bored by the exhortations ; and devotional *lacunae* of that sort produce the element of weary formalism which we have to destroy.

Our English Liturgy needs but to be remodelled on the same pattern as the American, the only danger with us being lest the reform should be incomplete, and should fail to embody the whole Eucharistic Prayer which Bishop Seabury brought from Scotland to America. Cranmer had been trained in the debased eucharistic doctrine of the later Middle Ages; he did not entirely emancipate himself from it in the First Prayer Book, and in the Second he reverted to the old theory of consecration, making the Consecration depend upon the Words of Institution. This form, which unfortunately is still that of the whole Anglican Communion outside America and Scotland, needs a drastic change ; but it is a change which the people would soon appreciate, and the doctrinal gain would be greater even than the liturgical.[1] Conservative people could

[1] See p. 195. Lest we should suppose, however, that Philistine prejudice is dead, a few English bishops of the older generation have recently published a solemn protest against such reform of the Liturgy as is at present proposed in England. They seem to imagine that Protestantism is

still be given the present English service as an alternative; for the American revisions have shown the wisdom of such latitude by allowing alternatives to meet certain objections, which rapidly disappeared before the light of common sense when the grievance was removed.[1]

It is not, then, too much to hope, since the reform can be so easily accomplished, that the whole Anglican Communion will soon have a Liturgy which is the best as well as the most practicable in Christendom.[2]

For the rest, the reforms needed in the interest of the people (and indeed of the clergy as well) are mainly typographical. Proper Prefaces (with additions to them) and Offertory Sentences (which need to be made appropriate to the season, and a great deal less financial) should be placed—all except three

in danger, yet it is in the interest of a form that is steeped in the Roman theory that they protest against a reform—inadequate though it be—which is proposed in the interest of the more reasonable eucharistic doctrine of primitive, and of present-day non-Roman Christianity. We still have to reckon with a residuum of prejudice that is impervious to facts.

[1] None, I am told, now avail themselves of the permission to omit the sign of the Cross in Baptism, or to say "He went into the place of departed spirits," or, for that matter, to substitute the Nicene for the Apostles' Creed at all.

[2] Apart from other considerations, the Eastern and the Latin rites are all too long, so that the ritual is practically non-existent for the congregation.

or four ferial sentences—among the Proper with the Collects, Epistles, and Gospels.

The meaning and structure of the service should be made clear by headings. People would understand and appreciate the Holy Communion far better if they were shown that it consists of two main divisions and four parts. At present the main division, that between what the Early Church called the Liturgy of the Catechumens and the Liturgy of the Faithful, has actually, in the American Liturgy, to be discovered by the learned in the middle of a rubric :—"*Then shall follow the Sermon. After which the Minister*," etc. In the English Liturgy, the third rubric after the Creed does make it clear to the student that the priest is now to "begin the Offertory"; but, as we know very well, most people and many clergy are still unaware what the Offertory is—simply because there is no heading.

The effect of this lack of a heading in blinding people to the structure of the service is shown by the direction of the official War Prayers in England to insert the special biddings as a preface to "Let us pray for the whole state of Christ's Church," thus putting them into the Liturgy of the Faithful instead of into the Liturgy of the Catechumens, where the Prayer Book and Canons appoint the proper place for such biddings, before the Sermon. One may hope that the practice

will now be completely dropped, since, even when there is no sermon, the devotional loss is quite marked, because the people are left standing or kneeling during the quiet moments of the Offertory without knowing the special intention of the service.

Surely, after the direction for the Sermon, there should be a break marked enough to show that here, after THE PREPARATION, begins the service proper: this second part, THE OFFERTORY, would include the little penitential office, no more obscured by long exhortations; the third part, THE EUCHARISTICAL PRAYER (or Consecration), would be marked before *Sursum Corda* (a structural fact lost sight of in the Middle Ages, and still missed by Romans and Romanisers); the fourth heading would be THE COMMUNION, which ought to include the Prayer of Access, moved to a place immediately before the Words of Administration. I believe that this simple exercise of the editor's art would greatly increase the devotion of our people in following the service, would react very healthily on the ceremonial, and would also give considerable help to the general public in comprehending the chief service of Christendom.

I would not dwell on the other offices except to remark how exceedingly unfortunate it is that outsiders come to just those services where we are at our worst. The Burial Service is dreadful. I do not wonder that no

chaplain at the Front ever used it as it stands (so we are told in *The Church in the Furnace*), or, whatever his previous prejudices, without adding prayers for the departed.[1] The Baptism Service has been improved in America by the simple words "*Or this*," which makes it possible to omit Noah's ark, which nobody now believes in, except the children. But both these prayers ought to go, and the office be thereby shortened; for it is much too long, especially when taken at Evensong. The Marriage Service has indeed been curtailed in the American Book, and various quaint mediaevalisms and Tudorisms removed, though even in America we still persist in drawing attention to the Hebrew patriarchs as models of conjugal fidelity. The removal of exhortations will greatly help here also. But what do we expect the intelligent professor or business man from the outside to think of our Church when he comes for some family reason to assist at any of these functions?

We must now come to the last of the four factors considered in this lecture, that of Truth in our services.

[1] What our burial and memorial services might easily be like is shown in *A Prayer-Book Revised*, an anonymous book published by Mowbray, with a preface by the Bishop of Oxford. Let the reader try the experiment, as I have, of using the Memorial Services there given, one of which is outlined in the Appendix, p. 210.

We clergy have from long mortifying custom lost our conscience in this matter. I heard a very advanced liberal the other day glibly inform his congregation that the heaven and earth were made in six days, a statement that he certainly did not believe, nor any of his congregation either. We are blinded by familiar words. I asked some one the other day, purposely using other terms, whether he really thought the world was made in a week. He replied that the Decalogue did not make that sweeping statement. The reply was obvious, that the Fourth Commandment says something which is incalculably stronger—that the whole universe was made in six days, and that the seventh was left over for a few hours rest.

Now if we are deliberately determined to take our stand upon statements of this sort, we had better shut up our churches and adopt some other profession. If we acknowledge that they are not true, then we have no right to tell people every week that they are. Suppose that some one asks you such questions as these: "Do you believe that God spake these words? Do you believe that God forbids us to photograph the moon, to draw a crocodile, or to make a diagram of a jelly-fish, or to make any likeness whatsoever, from a portrait of a friend to a statue of a Puritan pilgrim? Do you believe that the laws of heredity are

truly explained by saying that God is jealous, and therefore does what no decent human being would do by visiting the sins of the fathers upon the children? Do you think that people ought to keep Saturday as a holy day? Do you think that it is good for parents to be told every week, not of their duty to their children, but only of their children's duty to them; and for nothing to be said about lying, or cruelty, or pride, or about intemperance or unchastity, except that a man must not commit adultery with his neighbour's wife, or covet any other part of his property, of which his house seems to be the most important item?"[1] You can, of course, give him some sort of answer. You can point to the Decalogue as marking a great stage in human progress; you can dilate on its magnificence as an ancient Hebrew code; you can remark that many Christians still fall short of it. But will you satisfy your questioner? You can

[1] I do not think most liturgiologists very much like the Summary of the Law in this place. But it is a good liturgical feature, if it is not made compulsory. The Summary too will form a useful transition for those who are accustomed to the Decalogue. It could be appointed throughout the Anglican Church for occasional use: but when Mattins or Litany, or both, have been said, it would be better to leave off at the Kyries of those services; and, after a pause during which the bell is rung (and a hymn sung, while the minister vests), to begin the Liturgy without further Kyries.

explain about the Second Commandment; but do not these explanations of ours often effect as much harm as the original difficulty?

Yet how stubbornly has straightforward thinking over such matters as this been resisted! Let it stand for other instances of the kind, some of which we have already alluded to.

The Psalter is, I hear, to be greatly improved in the next American revision by means of paragraphing, accompanied by permission to omit. It is eminently desirable in the interests of truth (as well as of goodness) that we should be free to omit the vindictive or petulant outbursts—many of them due simply to misunderstanding and mistranslation—which sometimes mar the grandeur of these wonderful Jewish hymns in our present version.[1] And the lover of literary beauty must have noticed that Psalms like "The Lord is my Shepherd" and the *De Profundis* would have been ruined had they run to thirty or seventy-three verses, and that there are many still buried in the long psalms, like the statue waiting the sculptor's hand in the marble, which would be hardly less loved if they were sung separately.[2]

I am glad that the Church in America is about to lead the way out of that stolid conservatism, which must have been due not to any real love of the Psalter, but simply to

[1] See Additional Chapter, II. [2] See pp. 178–182.

habit-gendered indifference as to its meaning. If it is true that "there are certain Psalms, which only those students who can see the Divine Spirit working upon most unpromising material, can find spiritually helpful : and even in those Psalms which, upon the whole, are elevating and inspiring, there are verses which, to the Christian sentiment, are displeasing or even offensive," it is true also that we have not yet provided an answer to the question which Dr. Cheyne asked close on twenty years ago :—

> "Of intelligent study of the Psalms, where is there a trace ? Of affection (I do not say reverence) for the Psalms, apart from particular verses, how many of us can speak ? Here and there exceptions may and must exist ; but one may easily pass through life without meeting with them. What one does perceive is painful enough—a habit of using words without attaching any definite meaning to them. Nor can it be said that the Anglican clergy make any serious effort to counteract these abuses." [1]

It is my duty to add, though I expect some friends will be against me, that I think we ought now to go back to the older liturgical tradition and not make the Creeds a necessary feature of all our services. Low Mass the Creed unnecessarily lengthens ; and on the

[1] T. K. Cheyne, *The Christian Use of the Psalms*, 1900, pp. 16, 22.

other hand there have been many free services held during the War among men of tenuous dogmatic convictions, where the recital of even the Apostle's Creed would have been unreal and therefore unseemly. The first appearance of a creed outside the Baptismal Office was at Antioch in the fifth century. The Gallican rite first introduced into the West the custom of reciting a creed, at that third council of Toledo in A.D. 589, which also gave to the West the contentious burden of the *filioque* clause. Until the Reformation the Apostles' Creed was only said privately at Divine Service, there being no creed at all at Mattins or Evensong, and no public profession of faith except the singing of *Quicunque vult* at Prime. In the next revision of the Prayer Book, Prime ought surely to be restored as well as Compline, and the "Athanasian Creed" put back into its proper place. As for the Mass, the Roman Church went on for a thousand years without a creed, and still inserts one only on Sundays and other special occasions. There are many, and some among the best, who have a conscientious difficulty in repeating some one or other article of the Creed; nor, I fear, will their number decrease, though it is quite possible that the article practically rejected by one generation may become the most credible of all to another, as has been the case with the Communion of Saints. The clergy often have

an idea that they can defend the truth of this or that doctrine by insisting on its repetition and attacking or alienating those who have difficulties about it. This is not the case. A doctrine can only be defended against its impugners by producing stronger arguments than theirs. I am sure the position of many devout minds to-day is—"I *want* to believe all I honestly and really can. Help me to believe." We do not help them by saying "Repeat this with me"; and we are losing many of the best among the younger generation, to whom this repetition is just their difficulty, and who yet are intensely desirous to be good Christians. To provide choir and altar services for them would, I know—in spite of the excellent liturgical precedent for it—be regarded by many as a weakening of the Faith. It would not be that, by any means; for the truth is great and will prevail. I hope that the time will come, before it is too late, when the Church will give some help to the faith that lies in honest doubt. Perhaps if her own faith were stronger she would do so now.

In other ways we do often make belief difficult to those of whom I am now thinking. Sometimes things are said in the name of the Church which are due to ignorance of theology, philosophy, or science, or of that Art which is the subject of these lectures. Sometimes they are due to a want of intellectual conscience.

But, whatever be the reason, the public has lost its confidence in our love of truth; so that when some eminent scientist (or even novelist) says that he believes in Christian doctrine, his book has an effect that no parson's writing can hope to approach. It is the same also in the case of an obviously open-minded layman like Donald Hankey, who, I suppose, at this time, though, alas! he has been killed, has more theological influence than nearly all the bishops and doctors put together. Our weakness is as much the result of ignorance, and the want of training in accurate thought, as in the lack of liturgical sincerity, which hampers both our own honesty and the opinion that others have of us. People do want to hear the Christian Faith triumphantly defended. Some of them desire to hear sermons, and will not be content with what are in certain places called the "preliminaries," and they will not suddenly learn to be content to pray and meditate. But we are shackled by what seems our want of sincerity; though it be often as much the result of honest ignorance as of anything else. Obscurantism has always been the vice of priests—among whom I include the most evangelical pastors and preachers—but it is more heavily punished to-day than ever before. The Church was once the centre of knowledge—of science, and art, and life. Why have people left her? Why do the majority in the oldest Christian

countries like Italy or France stand in open opposition to her? Because the clergy have made too great demands upon their reason, have failed in fidelity to truth.

Our last great offence against truth is our use of unreal expressions. It was a vice of the sixteenth century to combine heartless crime with hearty words of penitence, to be cruelly proud under the profession of being "worms of earth." Henry II got himself scourged with rods when he repented; Henry VIII, if he had ever repented, would have scourged himself with words. And such words his sycophants could readily produce.

"The remembrance of them is grievous unto us; The burden of them is intolerable." Is that generally true in our mouths to-day? Do most members of a congregation really find the burden of the sins they have committed, since the early service last Sunday, intolerable? Cranmer would have so easily knelt before his royal master and bewailed the sins he had most grievously committed against his royal majesty, provoking most justly his wrath and indignation. It was so easy, in that age, to glide into such phrases when addressing our heavenly Father. Anthropomorphism! Is not this ascription to God of the character of an earthly tyrant the worst of all its forms? Do we really *mean* such words? How great would be the spiritual gain if our revisers

would leave out these middle phrases of the eucharistic Confession, and allow us instead the fifteen to twenty seconds which they occupy for a silence of recollection before the deacon leads off with the opening words of the form.

But the worst example of this encouragement of unreality is that prelude to Mattins and Evensong, which, composed in one of the wickedest years in English history,[1] has damped down the devotion of the dearly beloved brethren at the outset of their worship ever since. Some commentators have gloated over its redundancies, and spread themselves exegetically over the difference between "acknowledge" and "confess," "sins" and "wickedness," or "erred" and "strayed"; for use does harden the heart and dim the understanding: and revisers have so far clung to this indefensible piece of formalism, whereby in the English book we are required every morning to pray that the rest of our lives may be pure and holy, knowing that every afternoon we shall say again that there is no health in us—which is untrue, besides being a grave psychological blunder. They have eased the strain somewhat in America, but have left just what Ruskin complained of forty years ago, that these things have to be said "*at least*

[1] It first appears (with the liturgical Decalogue) in the Second Prayer Book, 1552.

every Sunday." And then we are surprised at the spread of Christian Science!

The clergy have quoted Ruskin so much during the last half century that our revisers must have sinned quite deliberately against the light in giving way to their thoughtless conservatism by retaining these forms in the forefront of our services.

> "Nothing," wrote Ruskin,[1] "in the various inconsistency of human nature is more grotesque than its willingness to be taxed with any quantity of sins in the gross, and its resentment at the insinuation of having committed the smallest parcel of them in detail. And the English Liturgy, evidently drawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no great degree of personal inconvenience, is perhaps in no point more unwholesomely lenient than in its concession to the popular conviction that we may obtain the present advantage, and escape the future punishment, of any sort of iniquity, by dexterously concealing the manner of it from man, and triumphantly confessing the quantity of it to God. . . .
>
> "Among the much rebuked follies and

[1] John Ruskin, *The Lord's Prayer and the Church, Letters to the Clergy*, p. 37. Ed. Rev. F. A. Malleson, London (1879).

abuses of so-called 'Ritualism,' none that I have heard of are indeed so dangerously and darkly 'Ritual' as this piece of authorized mockery of the most solemn act of human life, and only entrance of eternal life—Repentance."

Is not that *true*? Well! It is something that we have most of us ceased to set our Repentance to music. But we must sweep the whole lumber away—the "Declaration of Absolution"[1] too, for it is only yet another Exhortation, and the Sentences, which should be put to another and a better use.[2] Then the words, "O Lord, open thou our lips," the ancient beginning of Mattins,[3] will no longer be meaningless, but will be a true inauguration of the voice of praise and thanksgiving, among such as keep holiday.

[1] Rightly so called in the American Prayer Book.

[2] They should be printed among the Proper—the American system of choosing them according to the season being extended—and used as invitatories, in the form of antiphons before and after the shortened *Venite*.

[3] The Second Prayer Book, in the *annus terribilis* of 1552, sacrificed the wise variation by which Evensong had anciently begun with the *Deus in adjutorium*, and not with *Domine, labia mea aperies*. The American revisers, instead of making the former the opening Versicle of Evensong, removed it altogether—a curious blunder.

LECTURE IV

MUSIC AND CEREMONIAL

PSYCHOLOGICALLY the essence of Public Worship consists in ceremonial and not in ritual. Worship is not thought, but is the orientation of the whole self towards God. There is indeed to the psychologist no such thing as "mind"; but only attention, vital interest, desire, in the ever-changing flow of consciousness. Worship is feeling and action, and it must express itself in action. You can therefore have common worship without words, but not without significant action; and this in its widest sense is what we mean by ceremonial.

Quite obviously such action can be and has been misused, though it may be questioned whether it has been as much misused as words have been. Songs heard are not always sweet, and those unheard are sweeter. Words define, always with a margin of insufficiency; and sometimes they do greatly err; and, in this, free services can do, and have done in the past, more harm than rituals: but rituals may

crystallize and preserve the error.[1] On the one hand, then, worship that has become practically independent of the ritual as in the Roman Church, and to some extent in the Eastern Churches, is in decadence ; and there is error in that. On the other hand, worship that over-estimates the ritual (as in the old-fashioned Evangelical church service), or the intellectual appeal of preaching (as in the Protestant churches), often leaves greater error behind. The intelligence is needed to stiffen and correct emotion, but is itself more difficult of correction. Ceremonial has had this further advantage over ritual, that it can itself hide and even correct ritual error by making the words inaudible as well as unintelligible ; while ritual and ceremonial share the great practical advantage that almost any one can reproduce them, whereas everybody cannot reproduce intelligence.

The ideal, then, is that there should be a strong element of free worship and instruction in centres of special competence ; but that public worship as a whole should consist of ritual, at once shortened, purified, and enriched, and of ceremonial which interprets, colours, and enhances the ritual.

[1] In the Roman Canon it is the ritual which sometimes preserves the earlier truth, and is a quiet protest against the ceremonial.

Let us consider this first, leaving the subject of free services aside for a while.

Ceremonial, which is a conspicuous though undeveloped feature in the simplest Protestant services, is the *manner* in which ritual is used: it may therefore be held logically to include music, the use of ornaments, and significant action.

I have referred very shortly to church music already in connection with hymns.[1] It is at present a disgrace to all our Churches and to our Anglo-Norman race. Yet we used not to be less musical than other nations; we only made the mistake, some two or three centuries ago, of giving up our own vernacular, and thinking it necessary to express ourselves in the quite different musical languages of France, Italy, Germany, or the Slavs. We shall become musical again when our people enjoy what they hear—as they do always brighten up when some one sings an old English or Scottish folk-song; for the music we like best is always that which is rooted in our own past, and, until we give people plenty of that, there will be no music in their hearts. Many of the highly-cultivated German tunes, for instance, which have been put to so many hymns, our congregations cannot and will not sing. It is not a matter of

[1] See pp. 48–51.

this being better or worse than that; it is a matter of avoiding pedantry or affectation on the one hand, just as we have to avoid triviality and mawkishness on the other. Nineteenth-century church music was mawkish beyond words, but we cannot correct it by the methods of the schoolmaster. We must find music that is understanded of the people, and give them what they really like. They will like what is good better than what is bad. Men only snap up offal when they are starving.

Because bad music has been popular, it is often supposed that the people prefer bad music; but the truth is that the people want certain kinds of music, and they will have those kinds, whether bad or good. They like music-hall tunes, but they prefer the better ones that emerge from the inferno about once in a decade, "Tipperary" for instance—the chorus; and if there were more people to write good music-hall tunes, the common folk would pick them out from the bad. They like stirring march-tunes played in procession, and have welcomed the Salvation Army because no other religious body played in procession at all; but "Marching through Georgia" or "The British Grenadiers" are more popular. They like the wholesome sentiment, the cheerfulness, the humour, which they once had in folk-song, till the educated classes frowned

it down because it was not Italian ; and they still like better than anything else the folk-songs they know, most of which happen to be Scottish, because English folk-song had been frowned almost out of existence. Even if we got no reward, it would still be our duty to give people what is good and true ; but as a matter of fact there is no such dilemma. If we are pedants, we shall give the people what we imagine they ought to like ; but if we are artists, we shall give them, not the idiotic melodies of the music hall or the vapourings of the cathedral organist, but what they like best of all—their own true and healthy expression in song. Then, *if we help them to sing*, instead of hindering them, the time will soon come when the people will think how jolly it is to be in church, and will be looking forward all the week to next Sunday's music.

There are organists both in cathedral and other churches who are struggling to effect a renaissance ; but the mere professional executant has not helped us much : his business has always been to produce a certain kind of thing that was demanded of him, and he had to get into the routine, or go away and do something else, in concert-halls, or in theatres, where good music is often allowed ; and it was possible often for him to glide along in the old way because his interests lay not so much in

"What does the music *say*?" as in "How do we say it?" So his manner was often excellent and his matter execrable. As for average choirs, they have seldom been informed that art consists in doing things well—in doing simple things well, and not in doing pretentious things badly. So they often dislike singing Merbecke, and will rather murder you an elaborate service, about which one can only say that it deserves the fate.

Thus it has come about that music is thrown to the people, in nearly every church and chapel, which it is impossible to describe. Nor is this true only of Britain and America. I have heard bad church music in Germany, and in France, and vile stuff in Italy. No spiritual excellence can flourish in such a miasma. Yet music that is both genuine and popular—that is, intelligible to ordinary people—is ready to hand in great abundance: it would be welcomed by the much-tried organist, it would soon be loved by his choir; the people would come to hear it or to sing it; and by this agency alone our churches would be lifted on to a different plane.

Now there are two kinds of church music: in one the congregation is the artist; in the other, the congregation is the audience.

The art of congregational singing is a noble one. Stirring in its massive effect, and interesting to practise, it is hardly ever

attempted, because choirmasters have not realized that it is an art, and like all arts has its limitations—far less intractable, after all, than those of the sculptor — and that it triumphs by and through its limitations. It has also certain excellent and peculiar virtues, chief of which is that a congregation cannot sing out of tune, since the minorities above and below the tone correct one another. The art of choral singing is a different one ; and the mistake of the last century was that the distinction was not recognized, whence comes the practice—almost Tibetan in its quaintness—of the congregation standing up to listen to a choir inadequately chanting psalms to inappropriate music. When the congregation sing, it is their business to sing for all they are worth ; when the choir sing, it is the duty of the congregation to listen, and not to interrupt by making noises of their own, any more than they would interrupt a sermon—though indeed there is something to be said for this latter display of private judgement.

It is clear, then, that in the average small church the business of the choirmaster is to teach the congregation to sing. That is his art, and it is a delightful one. The choir, if it exists, will work merely to support the congregation, and will of course contain women as well as men and boys, since a musician

does not select people for their sex any more than for the colour of their hair, but for their musical capacity. True, the parson will ask for a reverent temper; but here he will be at one with the musician, since nothing corrects the tendency of boys (and of men) to bad behaviour so much as the presence of women. What the women wear (if the choir *must* be surpliced) no man can successfully dictate. In the end they will wear what they choose. But it may be pointed out that mortar-boards do not suit the feminine *coiffure*, and that many people, owing to the natural conservatism of our species (*homo sapiens*), dislike feminine surplices. The conservatives are wrong, however, in thinking that such surplices—or even rochets or albes—are an innovation: there is ample precedent for their use in some circumstances. Not only did certain nuns and canonesses regular wear them, but also certain choirs of secular canonesses who were not under vows. During the War those ladies who were not in khaki seemed to evolve a costume of white with a veil that had a note of dark blue somewhere; and if they tell us that this is what they intend to wear, we shall all be much relieved. To this it may be added that the organ exists in the ordinary church merely to support the choir and congregation, and that if its teeth could be drawn by some magician, musical folk would be very much

pleased. Probably the silencing of all organs for a period of ten years would make our churches into nests of singing birds. For organs have become like alcohol, though unfortunately we cannot get rid of the craving by going "dry." What we could do would be to revert to the old custom of keeping the organ silent during Lent, and thus throwing the singers for six weeks every year upon their own resources. Then during the rest of the year it would be easier for some parts of the singing to be unaccompanied —Versicles and Responses always, and set-pieces sometimes also, especially at times like the Communion. It would be easier also sometimes for the accompanist to behave modestly—a virtue which can be secured when he is not the same person as the choir-master. But shall we ever recover church music until we have a music-gallery, and shall we ever recover village fellowship until we have a village band? In any case, all harmoniums everywhere should be burnt: their droning produces just that insufferable tone which makes many bright people hate the very mention of church music, and inferior organists seem to have got it into their very bones. Pianos are far better.

This applies specially to those sing-songs which we learnt to use so much in the Army. It was an excellent thing for the men to sit

round a piano and sing hymns for half an hour before service began in the hut, not putting their smokes away till that moment arrived. I sometimes wonder whether one of the greatest misfortunes in Church history was not that America was discovered a century too late ; for if another Raleigh had lived before the Reformation, tobacco would certainly have been consumed in church, just as ale was. Perhaps the very greatest of all our needs is to restore the home-feeling which our churches had in the Middle Ages. I doubt if this will ever come about while men feel that they must knock their pipes out before they can come in, or while people are shocked at seeing a well-behaved dog in a pew. Will some daring priest arise, now that the War is over, who will have sing-songs in church before Evensong, and not frown at the incense of woodbines, until the last bell begins ? In any case sing-songs afford an ideal opportunity for learning fine new hymn-tunes, and for much quiet explanation of the reasons why so many of the old hymns should call the blush to the cheek of all true men.

As for choirs and places where they *sing*, there is one thing I cannot understand—why they sing so little that is good. The last two churches I have attended of those which pride themselves on their expensive music, I can remember clearly—and behind them is a vista

of "musical churches" and cathedrals. There was not one bit of good music at either service. It was all third or fourth-rate stuff, excellently sung. Let us call this kind of service, to avoid invidious personalities, "Jangler in G." Now Jangler in G is what you find wherever you go, and our cathedral libraries are full of it. Nobody likes it: the congregation stand up and think this shows that they are musical—besides, in parish churches they have paid for it: the parson thinks it is the proper thing: the choir regard it as a good opportunity of laryngeal gymnastics: the choirmaster—good heavens, why *does* he choose it? He cannot *really* like it, he must *know* that it is not really very good; if he has any mind for anything besides the mechanical side of music, he must perceive that Jangler expresses no spiritual ideas whatever, and is excruciatingly ignorant of the meaning of the religious ideas he has "set to music." On what principle, I wonder, did the organist choose those last two services I heard? Did he think just of the capacities of his tenors, or did he run his finger down the list of advertisements and choose Jangler in G because he had heard the name before? There are the lists at the back of every piece of music, and I suppose he thinks that the Christian religion requires him to delve his material from these sources. Is it habit? Is it convention? He cannot seriously think

that there is no better music in the world. There are Palestrina, for instance, and Tallis, Byrd and Gibbons. I remember one of the most famous and expensive musical churches in London, whose precentor and whose organist were famous all over the Anglican Church, and they always had Palestrina, but only in Passiontide as an extra dose of Lenten penance, interspersed with the worst type of mission hymns to keep the congregation up. Think of our great English cathedrals, their resources, their traditions, their choir-schools, their money, and acoustic properties so wonderful that I heard a musician once say that even the sound of a carpenter sawing wood was beautiful under one of those lofty vaults. You would expect to find the noblest music, and nothing else, sung there ; but go and look at the service list to-morrow, and two to one you will find Jangler in G. What reams of it have been produced in the last fifty years ! The musical world is unruffled by it ; none of it ever gets across the water—not a piece is ever sung among the musical nations ; it wins no admiration, no one loves it, no one is moved by it. After a few more years it will be forgotten, even in the cathedrals that have sheltered it so long. Meanwhile the younger musicians —those at least who still retain an interest in church music—are telling us pretty vigorously what they think of it. Here, for instance, is

a typical fragment from A. H. Sidgwick—one of those who have given their lives in the War :—

> "At any rate they [the young composers] have cut loose once and for all from the easy and eupeptic sentimentality which devastated English music in the nineteenth century—the awful offsprings of the generations which battened on sacred music, and drank deep of slush-and-water in the shape of the Ancient and Modern Hymns. Even when in the excitement of the moment a young composer puts eleven of the notes of the chromatic scale into a single chord, it is at any rate a relief to feel that he is emphasizing his hostility to the civilization which produced Hymn No. 223." [1]

Reactions there have always been ; but the reaction against the art of the last two generations is inspired by a fierce contempt that bodes ill to those who cling to it. For the vulgarism from which we are struggling has a peculiar quality : there has been poor art in all periods ; but the older forms of it just went dry, whereas—in music more than in anything else—Victorian art does not go dry, it liquefies, it becomes phosphorescent.

Reform has already begun, and should not be impossible of accomplishment. We have to get rid of the idea that everything in a service

[1] A. H. Sidgwick, *The Promenade Ticket*, 1914, pp. 38–9.

should be sung. Why, for instance, should not the Canticles only be sung at Evensong or Mattins ?[1] Any congregation can learn to do that much really well. Again, in very many churches the principal Eucharist should be said and not sung, with four or five good hymns at the proper places, and nothing is easier than to have good hymns, as soon as we give up the old hymnals. In many of these churches, one (or more) congregational part, such as the Creed, can be sung to the one or two good simple settings that exist, the old Plainsong, Merbecke, or Mr. Martin Shaw's new settings. Most of the Masses of the later great composers are too long—for we ought to regard an hour as the utmost time for which attention can be maintained; but it would surely be possible for trained choirs to sing one piece from such a Mass, and to use the simple settings for the rest—after all, the *Benedictus* and *Agnus* are anthems in our service—or to say the rest of the service without note. It must always be remembered that the saying of services is an immense saving of time, with consequent prevention of tedium, and concentration of worship, and that this practice forms an excellent monochrome framework for pieces of rich music. On this side there is little else to be said—so exceedingly simple is the remedy.

In the choice of music, the main thing is to

[1] See p. 52.

get behind the commercial element, which is strong—for some music publishers have "tied" music-journals—and for disinterested committees to give advice. This is already done by the Church Music Society in England, which not only publishes lists of recommended services, but reprints good music through the Oxford University Press. The gatherings of the Summer and Winter Schools of Church Music, at Cambridge, Oxford, and London, have worked in the best possible way by giving choirmasters and others the opportunity of hearing good examples well rendered and of discussing them. As far as hymns and carols go, there is no reason for the continuance anywhere of the mid-Victorian tradition, except the mere lazy reluctance to change. But bishops and those who hold positions of influence in the Church must cease their long-continued buttressing of Philistinism, and their ignorant discouragement of those who are working for better things, and must use those immense opportunities for good which they have kept dormant for so long. The religious press also has much to answer for. A few lines of review when something new is published is not enough to help the good work that is being attempted; that work needs to be stressed again and again, in order at least to counteract the harm that is done through the advertisement columns. Some editors excuse the little they do by saying

they have a horror of advertising : but they show no such horror when they are paid to advertise ; and week by week the Church papers proclaim the value of trash in large type through their advertisement columns, while the little disinterested band of music-lovers, who have not made their art into a business, have to be content with a notice, once for all. There are two legitimate forms of advertisement : one in which a paper prints on receipt of money what a seller wishes to say about his wares, and prints it in such form that the fact of the payment is clear ; the other form is when a man presses the value of something which he believes to be good. In this sense Ruskin advertised Turner, and S. John Baptist advertised the Kingdom of God. In this sense the bishops and diocesan committees, and diocesan magazines (which seem to exist on paid advertisements of inappropriate sacramental wine and cheap church furniture), and the religious press generally, ought to advertise good art, with other good things, by the only method—that of reiteration.

Of the use of Ornaments and Action we used to hear much violent talk from people who had not even sloughed the skin of their prejudices. We are now becoming more sensible and good-humoured ; and principles are beginning to emerge.

Let us very earnestly, as in God's sight, put

away whatever is still evil among us. Our bad, unthinking routines—we do so many things still, not because they justify themselves to our own or any one else's reason, but from habit, or timidity, or a desire to be reckoned "safe." We have been encumbered with the relics of mere Protestant prejudice; and the strength of Rome has lain in the ugliness of Protestantism. But it has been more than ugliness: vestments, for instance, were discarded when they gave beauty and meaning to the worship of God, but were retained when they marked class-distinctions—the gaiters and apron, the gorgeous doctor's robes, the bands, the sleek black clothes of the clergy; nay, in the desire to appear not like other and inferior men, they were even added to—the pectoral cross and purple stock; and dignitaries succeeded for a while in appropriating the choir tippet for themselves. Nor did the Puritans escape: a minister carefully distinguished himself from common men by a peculiar dress, which was none the less a vestment because it was gloomy. So it was with the services: they were sad, but they were none the less formal, and they were hemmed in with a prim propriety unknown before the Reformation.

On the other hand, the Romanism into which a few men have run, because of their desire to escape from all this, is just silly. Anglican Romanism, if we may be allowed the quaint

but true description, is only a naughty child of Protestantism, and would never have existed in a Church that had been true to its ceremonial traditions. It can never succeed, because it has no intellectual, aesthetic, or moral justification; and for this reason it has sometimes become strangely unhealthy. If the Anglican Church is destined to rise to the great opportunities of the future, this particular wave of reaction will disappear and be forgotten. It is unworthy of our self-respect.

We have also, have we not? to put away our individual eccentricities—our "fancy ceremonials"—because they are almost always, in the nature of things, below the standard, and are often grotesque.[1] This is not an age, unfortunately, in which people can be trusted to rely upon their own good taste, or on that tact which comes half from instinct and half from knowledge. Not from knowledge alone:

[1] Two painful instances that have recently come under my notice, both at funerals, may suffice to illustrate this point, since in both cases the priests were conspicuously good and able men; yet one stood over the grave at the conclusion of the service and added, "Father, in thy gracious keeping, Leave we here thy servant sleeping"—two of the most pagan lines in the old hymn-books. The other walked round the coffin in the church, and very conversationally addressed the body in the terms of the Aaronic Blessing—"Unto God's gracious mercy and protection I commit thee," etc. He must have thought this impressive; and he was a Doctor of Philosophy.

I can think of two very sound liturgiologists, one of whom could be relied upon to invent a good service about anything at a moment's notice, while the other almost emptied a certain church after his first experiment. The community is better than the chance individual, and it is the educated common mind and common experience that can alone in the end securely judge.

For ceremonial to be good, we need both knowledge, common sense, and understanding of beauty.

With regard to knowledge, we shall consider under another head some examples of how much can be easily done if we consciously know enough to use the opportunities already at hand.[1] May I now give another example—the Co-operative Principle in worship, of which Dr. Frere has so well written.[2] Some one has recently said :—"The great criticism of the Church as now organized is that it fails to dramatise the Will to Fellowship." A course of lectures might be given on this text ; but here let us be content with a few words. Public worship has for centuries of its decadence been either a sacerdotal monologue, as in the Protestant Churches, and also at Low

[1] See Lecture V, p. 118.

[2] In his *Principles of Religious Ceremonial.* See also above, pp. 40–41.

Mass in the Roman Church (where it has become the usual form of obligatory worship); or a duet between priest and deacon, as in the Eastern Churches, between parson and clerk, as in the old-fashioned English service, or between priest and people, as still largely with us to-day.[1] The introduction of choirs, and in some churches of servers, has made a great improvement; but some bishops are still strangely reluctant to allow the clerk to read the Epistle at the Eucharist—a curious relic of Protestant sacerdotalism; and we have not yet come into our inheritance by taking the whole congregation into our fellowship: the priest still "takes the service," and preaches, while the congregation look on, and sometimes faintly join in the singing. We have not regained the *thrill* of public worship, except in a very few places. The congregation ought to sing the service, the choir merely helping them (which they can often most satisfactorily do from the west end); though the congregation may sit down sometimes while the choir sings them an anthem —a *good* anthem.

When the service, or parts of it, is *said*, we are so incapable of common worship that we have not even agreed as to how to manage the little practical details which arise. If clergy from different places come together for a

[1] See p. 129.

service, there is a general muddle over the Glorias, the opening of forms which are recited together, and the recitation of the Psalms. And the queer thing is that nearly every one is wrong. The Psalms should be said from side to side, not in alternate verses by the officiant and the people [1]; the opening words of the Paternoster, Creed, and the rest, should be said by the officiant alone [2]; the Glorias should be treated exactly as if they were two verses of the Canticle or Psalm.

In the Holy Communion there is happily nowadays a widespread uniformity of custom at plain celebrations,[3] and less margin of error, except in a few "extreme" churches, where the service is muddled by ritual and ceremonial additions, and even by the doubling of the *anaphora* in the secret repetition of the Roman canon, which must be due to ignorance of the elements of liturgical science. In many churches, again, there is loss where there is no server to assist and to lead the congregational parts (his absence noticeably chills the service,

[1] See p. 52.

[2] "Our Father," "I believe in God," "I believe in one God," "Almighty God" (in the Eucharistic Confession), "Glory be to God on high," the congregation (or choir) not joining in till the next clause. May I add here that for the priest to kneel when he says Versicles, Collects, and other Prayers and Thanksgivings as well, is a psychological as well as a liturgical mistake.

[3] See pp. 112–113.

because we instinctively crave for the element of fellowship), or where there is no clerk to read the Epistle. There is a loss too in the absence of another clergyman to read the Gospel—a loss which is generally unavoidable; but when there is a deacon or priest present, the failure to enhance the service by this change of voice and impressive act is our own fault. But, take it as a whole, the ceremonial of the modern "Early Celebration" leaves not very much to be desired, except a consistency in the matter of ornaments. Though an innovation, it made its way rapidly to the forefront of popular esteem. For when there is no music and no sermon, our deadliest weapons of offence are struck out of our hands, and the service is pure and short. The unsung Eucharist would have come to be even more the best-loved service of the faithful, if it had not been complicated on the one hand by the traditional terror of frequently communicating; and on the other by the very stubborn difficulties connected with fasting Communion, which we must admit was often taught in such a way as to be an obstacle instead of a help to the love of our Lord's Service. This form of worship has made its way because it is freer from adulteration than any other. I had the opportunity a year or two ago of testing some nonconformists who happened to be present at such a early service. They were most

impressed and delighted ; and such testimony is significant.

The public has the right to expect common sense in what we do. Let me give as an example one that does not so obviously come under this head. It is common sense that the ornaments of the minister shall not be such as are distinctive of another Church : if we saw a Greek priest officiate in a cotta and biretta we should at once put him down as a fool. But it is also common sense that different services should be distinguished by their traditional variation in ornaments—and again let me insist on what the psychologist knows so well, that variation lies at the heart of attention, and therefore of all fervour in worship. It is common sense, then, that choir services should be distinguished by hood and tippet, the Communion by the chasuble, which is primitive if anything is, Baptism by a white stole, sermons by the gown, processions (which are of enormous psychological and aesthetic value in those comparatively few churches where they are properly managed) by the officiant's cope, the verger's gown and staff, and the other varied and interesting ornaments that have come down to us. It is common sense, again, that the people should be able to "spot" a bishop by his mitre, a canon by his almuce,

a doctor by his robes, to discern a server by his rochet or albe, a deacon by his dalmatic, and to distinguish the officiant from his assistants. All such things add life and interest to public worship, as well as beauty.

It is reasonable again that these things should be of such historic types as are familiar through great paintings and sculpture; also that they should be rich and fresh in colour, dignified and undebased in style, and in fact beautiful. It is furthermore a sensible thing that they should submerge the officiant in his office, and free us from the obsession of his frock-coat, his button-hole, or cravat — that we should, for instance, be conscious on Christmas Day of the Christmas chasuble rather than of Dr. Honeytongue's new gloves [1] or Mr. Boanerges' high collar. It is also a matter of common sense that such things should be as significant as possible, not through the inventions of a sickly so-called "mysticism," but through varying their colours and those of the altar according to the season; so that our earthly paradise does not look the same in Lent as in Advent or Passiontide, or in Passiontide as at Easter.

I think the layman has also a right to demand from us, as intelligent beings, that

[1] Nearly extinct now, gloves—*black ones*—were fifty years ago still a common pulpit vestment; earlier still they were *de rigueur*.

such ornaments should not be used as party badges, and that they shall also make it clear to him that he has come into a church of his own Communion.

Some time ago there was a general attempt to "brighten" services. The Oxford and Cambridge Movements had conquered so far. Then, when the churches had achieved the pinnacle of green stoles (embellishing both clergyman and Bible), embroidered pulpit-hangings, and surpliced choirs, the movement spent itself, leaving the smaller branch of extremists to pursue their onward march alone.[1] At first, people in England were pleased; in New England, I am told, the churches filled up and there seemed to be a revival. Then the change lost its novelty; the nonconformist churches also adopted surpliced choirs and became "bright." And there the revival has remained ever since, because it had no depth of earth. It had just stopped short of that which has significance, beauty, warmth of fellowship, and ardour of devotion. The men behind it did not know what was in their hands. They did not, for instance, know

[1] A strange journey! It is quite surprising, for instance, in America, to find priests who genuflect and elevate at the Words of Institution, as if there were no other theory of Consecration than the Roman, and the plain words of the American *anaphora* had no meaning whatever.

why they wore stoles; and they never learnt, because they did not go on to use chasubles. It was only another compromise after all. That is the condition of most of our churches all over the world at the present day; that is the impression they make, both in service-time and when they are empty. The ashes of a little fire that has gone out.

We have already said something on the third head, beauty; for our subjects run into one another—as they ought to do. But there are some general remarks which should perhaps here be made.

In the ceremonial revival of the last half century there has been, as every one knows, an unhealthy strain, something artificial, not religious, not charitable, without character, knowledge, or understanding, which is suggested to most churchmen by the phrase "ritualistic young man," though there are many women, and some priests also, of the same type. If we consult the records of any "ornate" church, we shall find that those who were zealous there in this peculiar way ten years ago have long since disappeared. They combined a frightful absorption in petty detail with a startling lack of interest in Christianity. They lived for the day when some new small excitement would be added to the ceremonial, and they barked round the heels of the bishop

when he was not looking. They also had not much earth.

Now the explanation of this morbid superficiality is not merely the obvious fact that religious ceremonial without religion is a mockery. It is really more than that. It is that any ceremonial, secular or religious, without true art is an unhealthy thing. These peculiar persons had no understanding of beauty; they did not care for ceremonial because of this, its spiritual aspect, but because of a certain fussy sensuousness. And the worst examples of black Calvinism were finer than that mere emptiness of soul, because the Calvinists had something fiercely noble about them.

At the other extreme has lain the gross depravity of beauty which has stained the Churches of Christendom in modern times. Our churches and cathedrals do smell of ugliness, vulgarity, cheap stupidity, heartbreaking formalism, coarseness, and dismal ostentation. Following our method of condensation by example, let us be content to quote the impression of a wise and good man who was a great artist and much more besides, Burne-Jones. He had himself, it will be remembered, originally intended to take orders. The occasion was the funeral of Robert Browning at Westminster Abbey. Let us gratefully add that some of the writer's thoughts have since borne

fruit; for at Gladstone's funeral, and at other historic occasions, the ceremonial has been far better—among other things, the canons have worn the fine old seventeenth-century copes which the Abbey possesses.

> "I broke off work and went to Browning's funeral under protest—for I hate that beautiful heaven to be turned into a stonemason's yard for any one. . . . It wasn't impressive—no, not a bit . . . it was stupid. No candles, no incense, no copes, no nothing that was nice. Now they have got these churches they don't know what to do with them.
>
> "And the procession—so poor and sorry! A canon four feet high next one of nine feet high—surplice, red hood like trousers down the back—you know them all. I would have given something for a banner or two, and much I would have given if a chorister had come out of the triforium and rent the air with a trumpet. How flat these English are." [1]

We have had our extremists at one end and the other, which was natural; but what was unnatural was that the men of the middle way, and the general mass of churches, have not been much more reasonable than the others. Their theology is not within our province, but it was expressed (as theology always is) by the visible sign of ceremonial. Many of their

[1] Mrs. Drew, *Some Hawarden Letters*, 1918, p. 234.

most noticeable ornaments are indefensible from every point of view; they are neither lawful nor traditional, useful nor beautiful. They teach nothing, and cannot be at all defended. Yet they became general. Now truth will have its way; and you cannot bring anything to full growth that commences its existence covered with little septic spots. There is no justification for the stole unless the chasuble is also used—I would rather call it the paenula, to remind you of its antiquity and of its proper dignity and grace. While we confine ourselves to small fripperies, because we inherit the taint of silly controversies of forty years ago, we are paralysed in this arm of ceremonial. And we cannot galvanize it into life by noisy and garish vulgarity. Garish blare indeed is where we are at present. And glare. We make things worse by the misuse of the beautiful invention of electric light, which is never so misused upon the stage; since, if it were, people would not go to the theatre. Yet we continue to be dismal.

The impression made by a typical service of this "moderate" class upon a soldier returning from the front is well shown in a letter which is quoted by Dr. Fosdick in the *Atlantic Monthly* for January, 1919:—

"The sonorous ritual was recited with prosaic monotony; the scriptures were read

without sympathy or understanding, as though their language were too sacred or too unhuman for mortal articulation; the singing was a thing of faint and feeble beauty, dwelling afar from human emotion in the sanctified east, a thing of delicate frailty in which it were sacrilege for the assembly of the faithful to have any part or lot. . . . The sermon was a stunted dissertation upon the importance of the Church, the greatness of her mission upon earth. . . . This lifeless conventionality, this numb inertia, this sterile stagnation, this insipid, lukewarm, Laodicean pap!"

As the men come back, one thing is certain, they will for the most part go to church—once or twice. If only they could find all this changed! But that is impossible without vigorous and immediate leadership from those who have positions of authority, and immediate heart-searching conferences among church people. It therefore will not happen in time. The change will come, but it will come too slowly; for we did not prepare in time, and our campaign will therefore be a long one. The men are ready, but we are not. Another witness quoted by Dr. Fosdick says that, speaking of the Church, whenever he called upon the soldiers when they returned to "blow to smithereens the conventionalities that impede her usefulness and to make her

again the place where those who march with God can find their point of rallying, not even denunciations of the Kaiser called out more long and eager cheers."

To return to the strict question of ceremonial. Mattins and Evensong we have already considered, and non-liturgical services will come under another heading. The Holy Communion can, I believe, be made the well-loved centre of Christian worship if we consider the needs of the people rather than our own conceptions of what is the best hour for the service, and our own varying ideas of the ingenious obstacles to be set up: the poor laity have been puzzled when some tell them they must come at the awkward hour of 8 a.m., others that they must not bring their children, others that they must not be present without communicating, others that they must have observed a complete fast overnight, while others tell them that they had better come after high tea and high Evensong, and others even that they may only communicate after confession. Frightened for generations by the teaching about eating to their own damnation, which was kept so well to the fore by the Exhortations, and accustomed to see only the peculiar few at the Communion, we can hardly wonder that our Lord's own service of joy and fellowship has been shunned

by his people. They see on Sunday a Great Service to which everybody comes, and there is a sermon and plenty of music. Then nearly everybody goes away, and there is a little service, to which the priest comes in the same vestments, and there is no music and no hymns and no sermon. And we tell them that this very little service is really the great service ; but they think, Why, then, is it so little ? and they do not believe us. To most of our people there have been three services, Morning Prayer, Evening Prayer, and Staying Behind. They have not thought much of Staying Behind.

Yet Mattins and Evensong are difficult services to understand, while the Eucharist is an easy service, so simple and dramatic an action, and so immediately satisfying to the spiritual impulses, that it is understood and loved, even when it is said in an unintelligible language. And we, with all the advantages of language, have made the service almost of none effect through our traditions.

Yet it would not be difficult to have our Eucharist at a convenient hour, joyfully celebrated, and without any fussy or foreign elements to excite suspicion or dislike. A service set to simple music that the congregation can sing, or, perhaps better, said without note throughout — with four good

hymns, or five[1]; the priest assisted by at least a clerk and server, all decently and suitably habited. No sermon in the service itself; and some occasions of dead silence,—say ninety seconds, at least, after the Consecration, and thirty after the Blessing. Organists are so afraid of silence, and it is so necessary a part of worship. There is hardly anything more to be said—it is all so simple; except that the altar should be beautiful,[2] and the church comely and home-like. It is all, I might say, so obvious; and yet it is just what you hardly ever find. Might not our bishops and seminaries have set us examples in this also?

I believe that the Church ought now to face the question of providing some broad ceremonial directions. There have been people in England who thought that all the difficulties

[1] Let me give an actual example for last Sunday, as I write, Advent IV:—Before the service, *English Hymnal*, 8; Between Epistle and Gospel, 9; Offertory, 7; Communion, 318; After the service, 11; (and for Evensong, 1, 504, 6, 13). Liturgiologists, biassed by antiquity, sometimes recommend Psalms instead of hymns; but (1) We have at least enough psalmody in church already; (2) The musical difficulties of satisfactory and popular psalm-singing seem to be insurmountable; (3) Hymns give us just our opportunity, devotional, artistic, popular.

[2] For twenty years past choice examples of altars have been reproduced, year by year, in the English Churchman's Kalendar, published by Mowbrays.

of the last generation could have been ended by the abolition of the Ornaments Rubric. In America there is no Ornaments Rubric, but the difficulties are there none the less, and ceremonial vagaries in an acuter form. Would it not be a good thing if all churches of the Anglican Communion had a few broad and simple rules, so that bishops and clergy alike could point to some authority more definite than uncertain customs and vague traditions? The First Prayer Book in its rubrics and "*Certaine Notes*" laid down the lines of liturgical reformation in the most sensible way possible: the old ornaments in their beauty and expressiveness were to be retained in so far as they fitted in with the new arrangement of the services. Subsequent revisions in England referred back to this wise Reformation settlement, and gave us a standard which was earlier than the debasement of Christian worship by the extravagances of the later Renaissance on the one hand, and of Swiss and Dutch Protestantism on the other. If our standard had been faithfully maintained, how much loss, confusion, and misery would have been avoided! Let us keep to that principle of wisdom and beauty, and not be afraid to lay down in plain language such broad principles of ceremonial as are conformable to it.

For the Church does need guidance, leader-

ship, education ; otherwise the silly people will continue to stamp the whole Church with their diverse follies, and the great mass of moderate men will continue to think that the safe and moderate thing is to combine the mistakes of both sides. We have never realized the seriousness of ceremonial, the need of sound knowledge, of aesthetic understanding, of careful thought. And ceremonial, as I have suggested, is of the utmost importance, because worship must express itself in action. You can carry off an almost unlimited amount of inadequate ritual by means of ceremonial, you can *hide* your ritual behind your ceremonial, as the Latin and Eastern Churches so largely do ; but you cannot undo the harm of a bad ceremonial. If our Church is to be at one moment a weak imitation of Geneva or Berlin, at another of Cologne or Cork, or an illogical combination of such shadows, she can have no future. As it is, the Anglican Church is still regarded all over the Continent, from Vigo to Vladivostok, as a mere variety of Lutheranism ; while a small section of her clergy are hated by the general public of America and Britain as imitators of Rome, and win the amused contempt of Roman Catholics for their pains. Yet what the Continent of Europe wants, what the whole world is blindly groping for, is what we can offer, what we have always stood for—a reasonable, free, and evangelical

Catholicism. Mere Protestantism is shrivelling and weak in Europe, and its deep moral failure in the country of its birth at the very outset of the Great War will be difficult to survive; but Vaticanism, as Loisy has been explaining in France, has also failed morally. Yet the people of Christendom do still want to be Christian, if only they could see that there is another way open to them besides those two alternatives: they think that they must either be Papist or Protestant, and the modern world will not be either; they do not know that it is possible to keep all that is true and beautiful in traditional Christianity, and that there is a more fruitful course open to intelligent men than anti-clericalism or indifferentism. It was the duty of the Anglican Church to make this clear to the whole world, standing, with the Churches of the East, for free, national, and federated Catholicism; and she has hitherto failed, mainly because she has not proclaimed her message in the only language that the whole world can read—a consistent, beautiful, and expressive ceremonial.

She has not even been intelligible to her own children. Her ministers have disregarded her rules, and marred her beauty; her members have regarded her as a compromise or a dim reflection of something else. But people will never rally to an imitation, they will never be inspired by a compromise. The Anglican

Church could not exist if she had no mind of her own, and would not deserve to exist. She *has* a mind of her own, and the principles which she has never ceased to maintain are those which alone can make Christianity possible in the future as anything more than a vague sentiment. If by the example of her public worship all over the world she can now show herself for what she is, she will win, and win, and win all along the line; and, proclaiming by her strenuous beauty the undying strength of the old Christian tradition, she will help the peoples of the other Churches to that reconstruction which must surely come if they also are to flourish in the new age.

LECTURE V

THE MISSION FIELD

IN speaking about the Mission Field I must confine myself to India, because it is the only country of which I have more than a quite cursory experience; but I think the same principles apply to other non-Christian countries, though their application would vary according to the difficulties encountered and the opportunities presented.

Most other such countries would, I suppose, have this in common with India, that a fuller ceremonial is needed, with much colour and dramatic beauty; because there is no historic tradition of the virtue of ugliness to contend with; and because the fit outward presentation of Christian worship can be, and should be, as powerful an agent as verbal teaching and preaching. At the same time, even more scrupulous care is needed in the avoidance of silliness, meaninglessness, and everything that could be turned to superstitious or idolatrous uses.

Now, in India, I see our Church enjoying quite peculiar and unexampled opportunities:

she has a high prestige, in a country where prestige counts for much; and, what is of more importance, she has the core of Christianity, being neither mutilated by defect nor oppressed by excess, and she has within her resources all that India needs. But I see her also fumbling at her treasure-chest—using too much of the packing and too little of the jewels underneath. She is less hampered in principle than other Churches; yet she hampers herself with bad habits and dull traditions, so that she often seems to be speaking like a man with a cloth over his mouth. The pity of it is that this is self-inflicted; she seems deliberately to be putting her light under a bushel. European congregations are, of course, conservative, which makes improvement in the Station and Cantonment churches necessarily slow; but in providing for native congregations there is no reason why we should import the dim customs which were born of obsolete controversies and of the sins, negligencies, and ignorances of our rude forefathers.

It has been the fashion to look upon the public worship of Almighty God as a subject unworthy of serious consideration. But this art is of the utmost importance, most of all in the mission-field. We do not exactly ignore it; but we consider that we have shown our sense of its unimportance to serious people by prac-

tising it in the most senseless and unpleasant way. So it would almost seem as if, when the good missionary arrives at a new place, he is followed by Messrs. Zuccheroso, the music publishers, and Messrs. Swettham and Undersel, the church furnishers, in the next bullock-waggon; and with a *pukka* Hanoverian prayer-wheel in his pocket!

Now there are still people who harbour the extraordinary notion that devotion, order, and beauty in public worship are formal. But order is said to be heaven's first law, and beauty is certainly an attribute of God, while formalism is of the devil. And the morning and evening prayer which we have evolved out of our Hanoverian traditions may be one of the most formal things that has ever been produced in Christendom—formal, ugly, cold, and sleepy.

Ceremonial, I have suggested, is an important factor in religious teaching—in all education; the universal and abiding character which stamps a man who has been in a great school, for instance, or university, or army, is largely acquired through the outward eye; and patriotism itself is curiously dependent upon pieces of coloured bunting. We often forget that among the forms of missionary education the impression made by our public services is the most arresting of all. It speaks in a universal language; it is not forgotten, as words are;

it does its work week by week, and deepens as it grows.

One sometimes hears the position of Christianity in pagan lands compared with that of the Church in the Roman Empire, and in the hands of Mr. T. R. Glover such a comparison is fascinating. But our Indian friends sometimes point out contrasts as well as resemblances. What, after all, made Christianity the religion of Europe? To say that Christ was preached is not enough. *How* did the missionaries and priests and monks manage to preach him, in addition to their occasional sermons and the quiet homily of their lives? From the earliest ages the sacraments of Baptism and the Communion were the central acts of the Christian life. They were not a something tacked on to the end of a long performance of chants and preaching, or hidden away hours before its commencement. Nor were they forms of words: they were living acts, done gloriously in a cloud of praise; from the earliest times of which we have any definite information, they had all the solemnity, all the eloquent loveliness which the community could provide. A pagan, as he watched the primitive bishop go up to the altar surrounded by his retinue of resplendent deacons, *saw* what Christianity was; the Christian neophyte, fresh from the dazzling acts of his baptism and confirmation, as he

brought his offerings with the singing multitude to present them at the Lord's table, *knew* what Christianity meant. They really worshipped Christ, the men and women of these constructive centuries, as they stood under the dimly-glittering figures of the semi-dome of the apse, following in their prayers the great sacrifice of praise and eucharist which the bishop made within the stately columns of the altar-canopy. The pagan world turned with them, and worshipped also.

This is not an imaginary picture. We know that it was not only the apostolic lives of so many early missionaries, but the religion also which they had to offer, that converted the world—the *religion*, the fervent, splendid acts of worship. "Lift up your hearts!" "We *have* lifted them up unto the Lord!" That cry was real to them. They did not gather round the curtained altar to sing, "Days and moments quickly flying" or "Not mine, not mine the choice." You remember the story of Vladimir's emissaries. Russia owes her Christianity, and her great part in the Orthodox Church, to the fact that Vladimir sent out his wise men to investigate Judaism and Islam, and the two forms of Christianity: when they arrived at Constantinople, and attended the Liturgy under the glorious dome of S. Sophia, they were transported by the service. "Truly

we have been in heaven," they said, "and have seen the very angels worship." Now I do not think they would have said that if they had attended an Anglican cathedral in the mission-field of to-day.

But many men, both at home and abroad, have thought that this sacramentalism of the first half-millennium (which is found strongly emphasized in the earliest Christian doctrines we possess, the Epistles of S. Paul, as scholars now admit) can be imitated by mere exhortation—by what they sometimes call "strong and definite Catholic teaching," though their methods are not always very strong or very Catholic. Many present their congregations with Mattins (or with a sung Communion from which communicants are warned off), and then continually gird at them for not coming to the early service. I know good men whose ministry is a failure because they *worry* their people about the Holy Communion; they worry them and weary them by homiletic reiteration, producing an effect contrary to that which they intend. It may be questioned whether any method has done more harm than this lack of sympathy and tact. People want to hear about the common difficulties and troubles and doubts of their every-day lives; they want to hear about man and his duties; they want to hear about God and his Christ. They do not want

a harping upon ecclesiastical refinements, or upon matters which have absorbed the mind of the parson because they are in the controversy of the moment and prominent in the Church newspapers. If we *showed* people the Eucharist better, we should need to talk about it much less, which would be a great gain, at home as well as in the mission-field.

One cannot, I fear, attempt any practical illustrations, without the appearance of anti-climax, because of the necessary descent into details. None the less, the attempt should be made. We must in the first place destroy formalism, which with us is partly the child of habit and of a dying party spirit. We must wrench ourselves with a mighty effort out of the mud in which we wallow on Sundays. We need to be more Evangelical, more Quaker, more fraternal, more Catholic, doing things because they are worth doing, and not because we have always seen them done. Why *must* we do exactly the same thing every Sunday? For instance, if the padre were to stand up one day and say, "I'm not going to preach a sermon this morning, because I don't think I've got anything special to say"—what a thrill there would be! coupled with the pleasurable sensation of not having to hear that dull sermon. And the service would become a nice little service of prayer and

praise ; the people might even go out wishing it had been a little longer—and what a triumph *that* would be! I expect that one of the reasons why those emissaries of Vladimir were so impressed by the Liturgy at S. Sophia was that there was no sermon—or, if there was, it would have been in Greek, so that they would not have known that it *was* a sermon. As a matter of fact, the Byzantine Liturgy is without that rubric, which (transferred to the wrong place) has done us so much harm, "Then shall follow the Sermon."

I do not mean to deprecate sermons : but I do mean to condemn unreal sermons. Let the people get into the habit of thinking, "The parson didn't preach to-day, because he hadn't anything particular that he wanted to say. When he *does* preach, it will be because he is dying to tell us something." And, after all, how many of us can preach a *real* sermon every Sunday to the same people, year after year? I know that I cannot. And *two* real sermons every Sunday, and two or three "addresses" at weekday services as well? Go to!

Another example I should like to give is about vestments. And, dear friend, if you find the atavism of black prejudice boil in your head at the mention of clothes, say to yourself several times : "Clothes are as significant as flowers ; and I am a poor Philistine, with a

dash of the Pharisee as well." I used to notice in the tropics that the nice little brown choirboys sweltered in cassocks and horrid little tight surplices. Why was this? Was it because the good missionaries were afraid of their catching cold? No. It was because, long years ago, when the missionaries were at home, they were accustomed to the choirboys wearing cassocks, in order to keep them warm, and still more to hide the fact that the bigger boys had impossible trousers, which looked ridiculous under the horrid little surplices. Now, in the tropics you obviously want nothing of the sort. You just want your choristers in nice albes, or—cooler still—in decently long rochets, with their brown ankles and bare feet appearing underneath. And the albes can be made still more beautiful with coloured sashes, or the rochets with bright apparels; and you could have a special colour as a reward for good conduct, or for the monitors who look after the others. Now, why did nobody ever think of that? Because the worship of the surplice has been carried to a point that approaches *latria*. We use it for everything—in the tropics as in the colder latitudes—this *superpelliceum*—this "over-the-fur," which was invented in those superstitious Middle Ages to go over the big sleeves of the fur-lined cassock. We take prayer-meetings in it, we preach in it—inconvenient as it is for the

purpose—we even celebrate the Holy Mysteries in it. So unreasoning an animal is man.

Now, if we really wish to teach the heathen by their eyes, we had better confine the surplice to its traditional use for the ministers at Mattins and Evensong ; and if we want to make people understand that the celebration of the Communion is a special, central, and very wonderful service, we shall be wise to use the proper garment for that service, the *phaelonen* or chasuble, which is mentioned in the Bible. Does this still arouse some little prejudice ? Well, but really in the mission-field we have to be sensible ; and any prejudice about the chasuble which may survive is truly idiotic. Therefore say to yourself, dear friend, when the veins swell upon your forehead, "This is an idiotic prejudice ; and, by giving way to it, I am really helping to put back the cause of Christ in Asia"—or Africa, or wherever it may be.

Let us try to visualize the central Christian service. It is not the only service, but it is the Evangelical one ; and in it (and by no other means) will the missionary teach the Indian and the Chinese and the Japanese—and others also, including men of Christian countries—to worship Christ ; which is a lesson but imperfectly learnt at present, though without worship our teaching is vain, and our religion is vain.

The Celebration, then, stands by itself, not tacked on to anything else, but by itself and for itself, at the chief worship-hour of the day, preluded by bells and a procession to the altar, marked out as the special service by the change into special robes. By this simple process you have effected more than you would do by a century of sermons.

The great reform is made. Such a service may be either said or sung—often it is better said—but in any case it may be interspersed with hymns; for it must be the congregational service, more than all others. It must not be fussy, or "ritualistic"—there are indeed very few missionaries in Asia who do not see how fatal it would be to make our worship look like that of Rome. It must also be a real service of Communion, with many communicants.

Many also should take part in carrying out the service, for we have no cause to love priestly exclusiveness in the East. There should be a clerk, and taperers, and choristers, and in many places somebody to look after the incense. Now, I may have been unfortunate, but as it happens I have never been at a single service in India where there was any server, except once or twice a deacon. What a chance is missed there of drawing young men into the fellowship of our services! Even when there has been a deacon, but little has been made of him. One S. Andrew's Day, in a cathedral of South

India, I heard all the mission-collects of that day read by the bishop who celebrated. But the deacon ought to have come down to the choir-step, and said the bidding before each collect—"Let us pray for all mission workers," and so on. The intercessions would then have become alive; all the congregation would have known what was going on, and would have joined intelligently in the prayers. I have never in Asia heard the deacon read the Gospel—and yet in the ancient Churches of the East he always does so—nor have I heard the clerk read the Epistle. But what an opportunity of Bible teaching is there! What would have happened to the Church in the fifth century if she had ceased to mark out the special importance of the Gospels, and had let all the service melt down into a monotonous and priestly drone? Let us follow her example, in the mission-field at least, and have two pulpits—one for the deacon to read the Gospel from, the other for the subdeacon or the clerk (be he layman, evangelist, or catechist), to read the Epistle from. Away goes your priest-ridden system of worship! We have instead a real active fellowship of the different ministers and of the congregation. You teach at every service the supreme importance of the New Testament and the relative inferiority of the Jewish scriptures: every one realizes that the New Testament is more excellent than the Old,

and the Gospels even more honourable than the Epistles—and how much harm has been done in the past by the common ignorance of this simple fact! Your converts are grounded in an intelligent idea of the written word, and the service has become more real and interesting to them. For the rest, your own knowledge and imagination can fill in the details. There are, I know, one or two churches in India which are setting an example to the whole mission-field; and there has certainly been improvement all round. Even underneath the apparent formality there is much real worship, for people can learn to pray under the most depressing conditions; and the Liturgy is creeping up out of unintelligibility. There are all the makings of a great adoration: sometimes I have witnessed things in the East that stirred and moved me deeply. The spirit is there; but the fruition is not yet—something seems to hold us back. It is like listening to a beautiful singer with a very bad cold.

I want the mission clergy not to imagine that this subject is beneath their attention. I want them to think, and to wait upon God for a vision of the Church at prayer. Then I am sure they will find their way to richer expressiveness, a truer reality, a higher intensity, and even a clearer logic: and I want them to care more for beauty on the simple theological

ground that if we despise it we are not like God.

But do not think, I pray you, that I am so stupid as to suppose that a simple meeting for prayer within four bare walls cannot be beautiful: it is indeed generally when we begin to decorate the bare walls that we make beauty impossible. There is beauty of a high order in a Quaker meeting, as well as goodness; should you urge that this is the highest form of Christian worship, next the Evangelical Sacraments, I would not contend. But what I do contend against is the formal and ignorant misuse of services that are liturgical, what I may call Mechanical Mattins, for instance, or that confusion of Mattins with the Communion Service which I heard an Indian Christian the other day innocently call "Combinations."

A settled community, with a thousand years of Christianity behind it, can neglect the glory of public worship for several generations, and the loss be so gradual that it remains for long unperceived; until we awake to find, as we do to-day, that the masses of the people, and nearly every writer and original thinker and creator, have ceased to go to church. They doubtless remain broadly Christian on the whole, but they have ceased to join in our truncated Christian worship. But a missionary Church has itself to make that tradition of Christianity. Nor has it the excuse which

ancient quarrels, reactions, and prejudices have given us at home. These have brought us near to the foundering of the ship. In the mission-field the Christian Church will do grievous wrong, if she perpetuates the stale results of our West-European follies, and sins against the light from sheer want of imagination and lack of devotion.

We cannot hope to unite the millions of India in the passionate worship of Christ, except in the way by which the earlier Church taught our own forefathers. We must give them the glory of worship with both hands.

LECTURE VI

FREE SERVICES

LET us now come right away from liturgical considerations and the appointed services. It is an important step.

We have considered the needs—conscious and unconscious—of the regular church-goer; we have discussed the urgent call for immediate reform, if his children are to be regular church-goers also. But, in any case, such people are a minority to-day among Christians. We must face that; and also we must not blink the fact that it is not always the wisest, best, and strongest who conform to our routine, or to that of other Churches either.

There are multitudes of potential worshippers, people who want to pay some tribute to God, and would come to a service that appealed to them, helped them, and did not frighten or weary them. Our Church has unequalled opportunities, because it can appeal to this class, as well as to those who understand sacramental worship, or the conventual system of the choir offices.

We need Free Services, not by confusion of

substance with Mattins, but something different, with other aims and other methods. Liturgiologists are learning from Dr. Brightman [1] to associate this new departure with the Prone, which goes back to Anglo-Saxon times; and their antiquarian souls may thereby be pacified. We will consider the Prone separately.[2] Here let us confine the term Free Service to the non-liturgical service which is separate and complete in itself. I doubt if it would be successful in every church; it should rather be tried in the more central churches and those where there is both choral and clerical ability markedly above the average.

It must not be an ungraceful glide half-way out of Mattins. One of its uses, indeed, is to preserve the regular services intact. We have far too much already of what I may express by the formulas M.M., M.M.M., and M.M.M.M. —mutilated Mattins, much-mutilated Mattins, and the Mattins which is miserably much mutilated.

There is a right kind of Shortened Service, as I have tried to show.[3] I have heard Mattins shortened in many ways in different parts of the world during the last two years. The Colonel in an Indian cantonment rightly insists that Parade Service shall be over—sermon, hymns, and all—in about fifty minutes. It is

[1] F. E. Brightman, *The English Rite*, 1915, pp. 1020 *seq.*
[2] See p. 198. [3] See Chapter III.

not a difficult feat, but I have witnessed the most odd devices to accomplish it—sometimes based upon the principle that Psalms, Canticles, Lessons, Collects may go, but the "Dearly Beloved" section must at all costs be retained. I remember that one chaplain at a highly-important centre of government was so pleased with his Parade Service that he had it printed. He ought to have added a culminating touch to his work by printing these *preces* at the end of the service:—"℣. I have done those things which I ought not to have done. ℟. And I have left undone those things which I ought to have done."

The Free Service, then, ought not to smell of Mattins, or to retain any flavour of Evensong. If there is a building with a platform, it might well be held there—our Protestant brethren do have a great advantage over us in the superiority for public speaking of a platform, with a roomy desk in front of it and a comfortable sofa behind. Further to escape from the cramping conventions of the pulpit, the discourse might well be called—and *be*—a lecture—a *short* lecture, rather than a sermon. Applause, also, and laughter should be encouraged. I do not think we shall ever improve the quality of our sermons, until we follow the example of the early Church—and the habit still survives to some extent in Italy to-day—of behaving at sermons as naturally, as humanly,

as we do on other occasions when men speak to us. Any one who has had the experience of reading the same lecture, first to a cheerful, applauding audience in a hall, and then to a grim congregation in a prim church, will, I think, agree with me that the handicap imposed by our conventions is enormous.

The service will consist naturally of prayer, reading, and the lecture, interspersed with hymns—enough framework to give the minister support, but complete freedom of choice in all the matter used. The speaker in many places might be a layman or a laywoman—for the amount of power that we throw away every year by not using the preaching abilities of women is incalculable. That alone is sufficient to account for half our weakness.

In practice "Pleasant Sunday Evenings" tend to become bad concerts. They would not do any harm if they were good concerts. But by the Free Service I do not mean the P.S.E. or the P.S.A.: these have their use, but the Free Service *is* a service.

Normally one would say, eschew vestments of all kinds, and shun the surplice like the shirt of Nessus; for so many of us cannot escape conventionality in it—some cannot even avoid the "dismal howl" of the clerical larynx. But a Free Service can in strong hands be combined with a certain amount of the usual atmosphere. One of the most successful in-

stances I have ever attended was at S. Paul's Cathedral, Boston, where were surplices indeed, and even winged rochets, and a cross, and hymns processional and "recessional" (why not?); and the service was printed: but (1) That printed service was fresh; it did not consist of rags and fragments from the Prayer Book; (2) The whole service was in the closest possible contact with the actual life of the moment—not merely a few collects about the War, but every item; and the hymns were nearly all patriotic hymns of good type; (3) Advantage was taken of the printed form to give the congregation their say, by having two sets of new versicles and responses, and a very excellent and very short new litany.[1]

This use of print for giving the congregation fresh responses at such services is, I think, very valuable. There is a danger of stereotyping the service; but after all the average Free Church service has also become stereotyped, and nothing but the personality of the minister can avoid it. Non-episcopal services have indeed been hampered by clericalism; but the printing of congregational parts helps to avoid that danger. This congregational element can of course be secured even without a printed leaflet. A few responses can easily be learnt; but ought we not in framing new responses to avoid archaisms, such as "Hear us, O Lord,"

[1] See p. 207.

or "Lord, hear our prayer," which, natural as they were to those who wrote them, to us must be at best rhetorical?[1] There are always hymns too, not to mention again the responsive reading of psalms. The people should also be brought in by the use of short prayers with biddings, and by short intervals of silence; avoiding the Free Church practice of a long sacerdotal prayer, which has come down from before the time of the Savoy Conference, when the Puritans actually desired that the collects should be boiled down into "one methodical and entire form of prayer," and the whole Litany into "one solemn prayer," the people "with silence and reverence to attend thereunto."

That was of course psychologically wrong. Far better is the other Evangelical custom of calling upon the brethren to offer prayer: though this has its dangers too. It is best as a rule for the minister to tell the people each time what they are going to pray for, and then to say a short prayer, or to keep silence, or to use a versicle and response. This method also encourages and helps the minister, and frees him from the insidious danger of composing an "offering of prayer" like a second sermon.

Little sections or Canticles from the Prayer Book may also, I believe, be sometimes wisely

[1] See p. 204.

used: they often evoke a responsive note in the church-goer, while the *quotidianus homo* may learn to appreciate the old forms. But the danger of conventionalizing the Free Service, and of spoiling the Prayer Book, by strewing its wreckage everywhere, is so great and so common, that the safest plan may be to avoid such quotation altogether.

Three other types of free service ought to be mentioned. (1) The Children's Service and Mission Service, intended to be used in church and to educate the young and simple in liturgical worship.[1] (2) What in America may be called The College Service, an exceptionally free type which can be conducted without a minister, the address being given by any one of a Christian disposition who has a message, and the service generally having the advantage of a strong choir.[2] (3) The Lecture: this was started by the Christian Social Union in the City of London a quarter of a century ago, and is now familiar in most of our great cities both in England and America. It might well

[1] The forms by Mr. Iremonger (*A Sunday Evening Service*, published by Mowbray) are very widely used. The Oxford University Press also binds up with the children's edition of the *English Hymnal* a kind of tiny Prayer Book, called "Services for Young and Old," containing a Little Psalter and Litany, Catechism and Kindergarten Services—the music for the latter being in Martin Shaw's *Song Time* (Curwen & Sons)—and outline services.

[2] See p. 206.

be carried out at smaller centres in special Sunday or weekday courses. The Lecture is the main feature, and is preceded by a Bidding Prayer of the more formal type, the whole lasting half an hour or forty minutes.[1]

This that I have called the Free Service is no talisman. It all depends upon the character and imagination of the minister ; it has not the enduring power of the liturgical service ; nor does it grip generation upon generation like ceremonial. But it enables preaching power to be concentrated and used in the best way ; it helps to get rid of the conventional sermon ; it broadens the Church's message, bringing it much more into touch with life ; and if the authorities put strong and original men in important centres (and also perhaps in neglected ones where church feeling is dead, or non-existent owing to immigration), the Free Service can be made, I believe, a mighty weapon.

I have not said anything about Quiet Days and what are called Devotional Services. There is a considerable quickening in some circles ; intercessions, prayer-meetings, silent meetings,

[1] Opening Hymn (punctual to the second) ; Bidding Prayer and Lecture, from the pulpit ; Hymn and Collection ; Collect and Blessing, from the pulpit. At midday services everything has to be very strictly timed according to announcement.

which are real centres of spiritual strength. Still more full of promise is that practice among some of our students and younger men of having conferences which are really a kind of genial retreat, with much discussion and planning of practical things, mixed with a good deal of very earnest prayer. This Practice of Religious Fellowship, as we may call it, is already having an effect that, I think, the world will soon begin to feel. There are great developments coming ; the Christian Church is recovering her youth.

Gatherings such as these must lie at the very heart of our religion. I have only one suggestion to make in connection with the main subject of these lectures—that little groups of people should make a practice of meeting in churches at stated times for prayer together : not in collaboration with the clergy, but quite on their own initiative, just using the churches as the people's common house of prayer—of course open churches, for we cannot hope for spiritual revival where churches are closed. The clergy would, I am sure, be glad to see the churches used in this way, and would not want to interfere. I believe that the effect of such a quiet movement, in making our churches once more centres of devotion, would be very great.

But these devotional movements are not public worship. They are not for a normal

village, or for the community as a whole. They are in their very nature the intensifying of religion for the comparative few. Used as the normal way of Sunday worship for ordinary people, they would tend to become formal: they must not be diluted, or they lose their proportion of salt. The average officiant in the average congregation would soon destroy the very heart of them; and we must remember how terribly average the average man is. Nor could they even in a selected community become the whole of Christian worship without grave loss. They help us to concentrate on high aspects of truth or of life; but we still need day by day our daily bread; and the people desire regular and ordered services.

When we have said all, this would still remain—that God is supreme Goodness, but also he is supreme Beauty, the great Artificer; and many of the best and greatest—most, after all, of the world's greatest men—have found him through art, and not otherwise.

Watchman, what of the night? Mars has gone out of the sky, and the dawn is breaking of a new day. What will it bring to us?

Either a continuance in the old ways, a doting attempt to keep up at the back of the crowd, or very drastic and rapid changes. If the old mechanical habits and repressive spirit continue, there may be an ecclesiastical Bolshevism—or

the Church may become too dead even for that. Men easily find excuses for breaking out : in England they do it on the ground that the Prayer Book has not been revised for two hundred and fifty-seven years. In America they do it on the ground that the Prayer Book is so constantly under revision that it does not matter. We may have a mere pandemonium of eccentricities.

Can we have liberty without license, without a blundering chaos of failure ? Men so constantly say that the fixed and archaic forms of the Prayer Book prevent our reaching the masses ; but the Free Churches also fail—even in America, where, more and more, several denominations in a town unite their shrunken congregations for "community services" in one church. Is it not, rather, true that the really fatal parts of the service are precisely those of our own devising—not Mattins or the Mass, but the hymns and sermons and other additions, and musical crawlings, and our manner of reading the Lessons. We must not forget that our Roman Catholic and Eastern brethren, in spite of the almost impossible demands which are made upon the educated man, do hold their people better than we, with our better opportunities ; and they hold them by liturgical fidelity. The Polish congregations in America which have broken with Rome keep rigidly to their accustomed ceremonial.

The Jews, ethnologists tell us, owe their wonderful national persistence, not to purity of blood or to language, but to their religious ceremonial. But as for us, people simply do not know what we stand for. We had the opportunity fifty years ago when we began to reform our worship; but instead of a wise tree-surgery we cut at the roots. There was no logic, no reason, no consistency, no beauty in our efforts. We meandered. And to-day men all over the world are craving for a religion that shall have the soundness and beauty of Catholicism with reasonableness, freedom, and Gospel simplicity.

Great, then, as is our need for freedom, we need still more an educational process before we are ready for it, since our clergy are sometimes as unversed in the art of public worship as the Russians are in that of public order. We have to know the science before we can proceed to the art, and to understand the art before we can practise it. We need careful conferences, where one man can supply the deficiencies of the other; we need experiments, and good examples; we need episcopal encouragement and good guidance, such as we have never had. We have to be strong at the centre before we can be free at the circumference.

We must show ourselves worthy of freedom. But freedom remains our great need; and authority must respect it, if the clergy are to

respect authority. Our attempts at revision and our official prayers often failed, because they smelt of the lamp and were made in committee rooms. We need that such things should be tested in actual life ; that trustworthy men should be established in churches where revised services can be held, and experiments tried—that there should be a vanguard of men, chosen because they can discern good art from bad, good hymns from bad, pretentious ignorance from sound learning, and vain restlessness from the genius of reconstruction.

Experience shows us that no good result, no "sound Anglican tradition," emerges—as some used to hope—from the vortex of untutored individualism. Bad traditions grow up, foolish habits become ingrained, and the devil of party spirit riots in the midst.

I think if our Lord were living in Rome to-day he would ignore the authority of the Pope, but would worship contentedly at S. Peter's, just as he used to go up to the Temple. There is a wise conservatism in these matters—the reverent preservation of a central, familiar, beloved manner of worship. That treasure was once the common possession of Christendom. It has, alas! lost its hold both in East and West ; but the life of it still exists, and it must grow up again in forms that will embrace all and alienate none.

Our own share in the rebirth of public worship

should be great, since our opportunities are unique. But we have first to look fairly and closely at the problem, to get our principles entirely right, and then to keep steadily together in the new way for a generation.

That is not beyond our power or above our intelligence. It means only that the army should be guided by the staff-college instead of by the fancies of some of the privates. It means only that our freedom should first be made complete, and should then be rationally used.

Profound dogmatic disturbances are upon us—were already in our midst before the War began. They will not harm the Church, they will end in her purification and defence ; but their existence does mean that it is useless to press for unanimity of thought or uniformity of utterance. There is the more need for steadiness in public worship. The *lex orandi* may do much of the work which the *lex credendi* has done in the past : whether we like it or not, Christendom will come through the difficulties inseparable from the enormous growth of knowledge, only through a very wide tolerance and openness of mind, during the period of transition. Nothing less than a noble and glorious public worship will make this possible. Without it we shall revert to the hideous latitudinarian worldliness of the eighteenth century.

Our mission is to show people how true the

Christian doctrines are by putting them in the clearer light of the knowledge we now have. A few will be able to do this by preaching; but every one who has been in our armies agrees that the popular ignorance of the simplest truths of religion is inconceivable, in spite of all the sermons and Sunday schools of the past: and this is because people learn mostly by the eye, and learn only when they love; they needs must love the highest when they see it—must love goodness, and truth, and beauty; and loving they will learn, not from the pulpit very much, but from the church itself and the worship which is offered there.

Our business is to help people to praise God, to make public worship the glorious and heart-stirring action which it ought to be, and once was. Whether they will listen to our talking matters very little, and sometimes it is better that they should not; but it does matter that they should not go through life missing the highest moments that are possible to the human spirit, and never tasting the new life of fellowship in adoration. Our churches exist that, Sunday and weekday, and hour by hour, men and women and children may enter their courts with praise, to repent and amend, to meditate and worship, to aspire and rejoice.

I have no panacea for "filling our churches." We shall not fill the churches yet, for the teeth

of the children have been set on edge. Some used to think that they could achieve the desired end by increasing the elaboration of their ceremonial; but the level refused to rise: some by diligence in visiting, some by such power of eloquence as is all too rarely found; but the level has refused to rise: a few have become fevered in their disappointment, and think now that novel forms of cultus must at last overcome the indifference; but the level will still refuse to rise.

Yet our course is clear and simple. It is to serve God for his own sake: to serve him in spirit and in truth, to worship him in the beauty of holiness, and in the holiness of beauty: to give up all that is unreal and insincere, ugly or depressing, tedious, artificial, or mawkish, unsocial, narrow, quarrelsome—not seeking any reward, but because there is a God above us: and in this new way to persevere in a quiet conscience, and therefore with consistent principle, without restlessness or impatience; until gradually the people realize that the Church has some better things for them. We shall not want for ever increasing encouragement; but there will be no sudden response, no flocking back into the churches that have been chilled so long. Only, if we do what is right, for the sake of the right, all will come right in the end.

ADDITIONAL CHAPTER I

THE ART OF MAKING COLLECTS

THE collect is a definite literary form, a prose form with something of the character that a sonnet has in verse, but with a far more loosely defined structure ; so that, though it is easier to make a poor collect than a poor sonnet, it is perhaps more difficult to make a good one. A collect is not merely a short prayer : many prayers are short—some, like *Kyrie eleison*, extremely short—but they are not collects ; on the other hand, it would not be difficult, though the result would be unpleasing, to write a prayer of some length that kept strictly to the collect form.

Unity is the essential characteristic of the collect. To be good, it must have colour, rhythm, finality, a certain conciseness as well as vigour of thought ; but it must be a unified petition, or it becomes something else than a collect. We might indeed say that it must be one complete sentence, an epigram softened by feeling ; it must be compact, expressing one thought, and enriching that thought so delicately that a word misplaced may destroy

its whole beauty. We cannot safeguard this balance, which is so easily upset, by setting down any definite rules, such as that a collect must consist of four parts. There is real danger of a notion like that obtaining currency, and of every one who tries to write a collect fitting his material into a Procrustean bed, and finding fault with every example that does not conform to his imaginary rule. As a matter of fact, many if not most of the finest collects do not consist of those four divisions.

To say that a collect has typically four parts does, none the less, help us best to understand its structure. Those parts are :—1. The Invocation of God's name, which with us generally comes first (though it is sometimes incorporated in the petition, as "Grant, O Lord," or "Stir up, we beseech thee, O Lord"); in Latin it is generally one word, such as *Domine*, in the petition. 2. The Relative Clause, containing some reference to the divine character, or the occasion or intention of the prayer, such as "who art always more ready to hear than we to pray" (Trinity 12). 3. The Special Petition, which may be accompanied by 3A, a Second Petition, if that second one is logically related to the first, but not otherwise : a prayer containing a collection of different petitions is not a collect. 4. The Statement of the Purpose for which the grace is asked, such as "that we may always

serve thee in pureness of living and truth" (Easter 1). This is often absent; and not infrequently its place is taken by a clause that is both a second petition and a statement of purpose, such as "and lead us to all things profitable to our salvation" (Trinity 15); or simply by a second petition alone. To this is added (5) "E," the Ending, a pleading of the merits of Christ, or an ascription of praise to him which recognizes his power to obtain an answer to the supplication. This, in the Latin prayers, followed certain simple rules, including a mention of the Trinity, and was generally represented by the word *Per*, "*through*." In 1661, the endings to the prayers were printed out, and often an abbreviated form was used, "through Jesus Christ our Lord," which has therefore become common with us.

Of these four parts, 2 and 4 are often absent, and E can hardly be considered as an integral part of the form, except when it has some special characteristic (as in the S. George collect, p. 173, below). But it would not be true to say that a collect can consist only of 1 and 3, the Invocation and Petition. The Ending, E, would have to be added, and even then the result is what I would call a "thin collect" (see *Aurem tuam*, on p. 157). To make what may be called a "full collect," I would venture to say that either 2 or 4, or both, must be present in some shape or other.

A collect, then, may be defined as a unified prayer, consisting of an Invocation of God, and a Petition, and enforced by at least a Relative Clause, or a Statement of the Purpose of the prayer, or an analogous clause. It must consist of three parts, not counting the Ending; and it may consist of five, or, if we count the Ending, of six, thus:—1. The Invocation; 2. The Relative Clause; 3. The Petition; 3A. A Second Petition, related to the first; 4. The Statement of Purpose; E. The Ending.

This is most easily shown by a few examples. Let us begin with a prayer issued during the War, which, though short, is not a collect, and doubtless was not intended to be one:—

In time of War. National Mission Prayers, 1916.

O Lord God Almighty, look down with pity upon those who are suffering the miseries of war. Have compassion on the wounded and dying; comfort the broken-hearted; make wars to cease; and give peace in our time; for the sake of him who is the Prince of Peace, even thy Son, Jesus Christ our Lord.

Now let us come to examples of real collects. Here, for instance, is a typical four-part collect:—

Trinity 6.

1. INVOCATION. O God,
2. RELATIVE CLAUSE. who hast prepared for them that love thee such good things as pass man's understanding;

3. PETITION. Pour into our hearts such love towards thee,
4. PURPOSE. that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire;
E. ENDING. through Jesus Christ our Lord.

Trinity Sunday gives us an example of a Second Petition being substituted for Part 4, with a long Relative Clause, as befits the occasion :—

Trinity Sunday.

1. Almighty and everlasting God,
2. who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity ;
3. We beseech thee that thou wouldest keep us steadfast in this faith,
3A. and evermore defend us from all adversities,
E. who livest and reignest, one God, world without end.

The collect of Trinity 19 (printed on p. 162) is an instance of one without Part 4, and with no substitute for it ; and here is an example without either 2 or 4, since the Petition, though a double—or rather a triple one—is grammatically a single petition :—

Trinity 17.

1. Lord,
3. we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works ;
E. through Jesus Christ our Lord.

Not only are very many of the shorter collects without a Relative Clause, but some of the finest owe their very excellence to the omission or even transposition of one of the four parts; as in that of Easter Day, where Part 4 is turned into a statement of the reason (R) on which the Petition is grounded :—

Easter Day.

1. Almighty God,
2. who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life;
3. We humbly beseech thee, that,
R. as by thy special grace preventing us thou dost put into our minds good desires,
(3) so by thy continual help we may bring the same to good effect;
E. through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

The Christmas Day collect is on similar lines; and so is that of Trinity 1, where there are two petitions, with "and because through the weakness of our mortal nature," etc., between them.

The first Good Friday collect, taken from the Sarum Lauds, owes that peculiar character, which must have struck the most casual reader, to the beautiful way in which the Relative Clause is woven into the Petition. If it were a normal collect, it would begin, "Almighty

God, whose Son our Lord Jesus Christ was contented to be betrayed," etc.

Good Friday 1.

1. Almighty God,
3. we beseech thee graciously to behold this thy family,
(2) for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross,
E. who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

The third Good Friday collect, in strong and deliberate contrast to the first, is a cento with three related petitions, so full as almost to press beyond the collect form. We might analyse it as consisting of as many as ten parts :—

Good Friday 3.

1. O merciful God,
2. who hast made all men, and hatest nothing that thou hast made,
2A. nor wouldest the death of a sinner, but rather that he should be converted and live ;
3. Have mercy upon all Jews, Turks, Infidels, and Hereticks,
3A. and take from them all ignorance, hardness of heart, and contempt of thy Word ;
3B. and so fetch them home, [1A] blessed Lord, to thy flock,
4. that they may be saved among the remnant of the true Israelites,
4A. and be made one fold under one shepherd, Jesus Christ our Lord,
E. who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

We might conclude that the best collects which are written in the future will be more likely to avoid than slavishly to follow the four-part formula. Familiar examples crowd upon us: the Advent collect, for instance, one of the noblest and most melodious sentences in the English language, owes some of its power to the omission of Part 2, the loss being more than supplied by the clause relative to "this mortal life, in the which thy Son," etc. This collect is printed, with its original form shown, on p. 164.

Let us now put side by side the collect of Advent 3, which was discarded by the revisers of 1662, and the collect which they, having the Ember season in view, wisely substituted for it. This later collect is one of the few addressed to our Lord: it substitutes a definite and interesting subject for the rather thin and conventional idea of the original (which also in a vague way is addressed to the Son): it is, however, really a skilful cento of scripture texts, so well done that we cannot but be satisfied with the result; though the method has been fraught with danger to subsequent writers, who often show no originality of thought or expression, but just painfully piece together a mosaic of fragments from the Bible—or, what is quite inexcusable, of second-hand tags of phrases already familiar in other prayers, which last seems

to be a particular vice of our overworked episcopate.

The Sarum original for Advent 3 (taken from the Gregorian Sacramentary) is almost a "thin collect." I cannot quite follow Bishop Dowden in his high praise of it; but it might well be restored to the Prayer Book as the collect for a Christmas Eve service :—

> [3] Aurem tuam quesumus [1] domine precibus nostris accomoda : [3A] et mentis nostre tenebras, gratie tue visitationis illustra. [E] Qui vivis, etc.

1549.	1661.
1. Lord,	1. O Lord Jesus Christ,
	2. who at thy first coming didst send thy messenger to prepare thy way before thee;
3. we beseech thee, give ear to our prayers,	3. Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just,
3A. and by thy gracious visitation, lighten the darkness of our heart,	4. that at thy second coming to judge the world we may be found an acceptable people in thy sight,
E. by our Lord Jesus Christ.	E. who livest and reignest with the Father and the Holy Spirit, ever one God, world without end.

[*The omission of* "give ear to our prayers, and" *would make this a markedly thin collect.*]

It will be noticed how the collects of the Advent season gain by being specially written about *subjects*. The First Book had already given us the new collect of Advent 2 about the Bible, and the Advent Sunday collect itself. That for Advent 4 in the Latin missals was better than the others, and they made it better still in 1549. Thus the four Advent collects are so full of matter that they form excellent subjects for a course of Advent sermons. Some people have deprecated the composition of new collects on subjects which we now recognize to be of Christian urgency, such as foreign missions, social duty, international righteousness, temperance, education, the need of Church reform or of theological wisdom ; but what would we not give for collects on these subjects by the hand that gave us that on Arming for Christ, on the Bible, or on the Ministry !

It has also been sometimes imagined that the power of writing collects stopped short after 1661, just as other powers were supposed to have ceased about the year A.D. 100. This has had some colour of justification from the inferior quality of the prayers set forth by authority in more recent years. But if the bishops had had to write sonnets, they would have done even worse ; yet some of the finest sonnets in the language have been written—outside the Palace—during these years. There is also much encouragement to be got from

the reflection that the old authors were by no means infallible. It is really astonishing that the Church should have tolerated for a thousand years, and that the Latin Church should still tolerate so many poor prayers in the chief service ; nor were Cranmer and his colleagues by any means always successful in transforming them.

Although the collects of the First English Prayer Book are the finest prayers in the language, they are, then, not equally good ; but the habit of regarding all "Prayer Book Collects" as necessarily perfect has almost destroyed that faculty of discrimination which it is very important for the Church, in these times of change, to recover. Some of the original collects show signs of weariness or haste, some fall into a sameness of phrase and idea. Some, following literally their originals in the Sarum Missal, are rather arid.

Here are five such bald collects of 1549, all fairly close translations from the Sarum, and ultimately from the eighth-century Gregorian Sacramentary. It will be noticed that, though they come so near together, they all run on the same idea of defence against adversity : except the first, which asks for peace, in words greatly inferior to the collect of Trinity 21, which in its turn is inferior to the Collect for Peace that follows it at Evensong. They could be removed without loss, since the ideas

would still be abundant enough elsewhere (defence is again asked for on Trinity 21, and in better words at Mattins in the Collect for Peace); and their place could be taken, as we have suggested, by collects on such subjects as missionary work, education, labour, or charity between nations. The Passion Sunday collect might be put to some general use, but for Passion Sunday itself we greatly need a collect dwelling on the lesson of the fortnight which then commences, and worthy to rank with the exquisite one for Palm Sunday. These five "bald" collects (none the less all good examples of English prose) are :—

Epiphany 2.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord.

Epiphany 3.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord.

Sexagesima.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord.

Lent 3.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch

forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord.

Passion Sunday.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord.

How our English translators managed so often to overcome the defects of the Latin originals may best be shown by printing side by side our collect for Palm Sunday as it now is (marking the improvements of 1661 by italic) with a fairly literal translation of the Latin original, provided in the *Missal for the Laity*, which was put out with approbation by bishops of the Roman Church in England :—

Palm Sunday.

Missal.	1661.
O almighty and eternal God, who wouldst have our Saviour become man, and suffer on a cross to give mankind an example of humility; mercifully grant that we may improve by the example of his patience, and partake of his resurrection. Through.	Almighty and everlasting God, who, of thy tender love towards man*kind*, hast sent *thy Son*, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord.

Although Cranmer and his colleagues here added to the severe Gregorian original such words as "of thy tender love towards man," it was not till 1661 that the rhythm was made perfect by the addition of "kind" and "thy Son," to make the sentence "who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ." The revisers of 1661 fortunately did not regard their predecessors as infallible. Here, for another example, is a collect made absolutely right by one touch. What should we now do without it?—

Trinity 19.

1549.	1661.
O God, forasmuch as without thee, we are not able to please thee: Grant that the working of thy mercy, may in all things direct and rule our hearts.	O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord.

The collect of S. John the Evangelist is often quoted as an example of how "Cranmer" made the old Latin prayers into poetry; but it is not often remarked how much of this work of art we owe to 1661. The original Leonine collect stands thus in the Sarum Missal:—

S. John Evan.

Ecclesiam tuam quesumus domine benignus illustra: ut beati iohannis apostoli tui et evangeliste illuminata doctrinis: ad dona perveniat sempiterna.

1549.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church: that it being lightened by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts.

1661.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being instructed by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord.

Some may consider that in the case of S. Stephen (as of Innocents' Day) the revisers of 1661 went almost too far in elaboration: yet the result is very fine, and length may be a good quality in a prayer used but one day in the year. In structure, this final version is curious, since, long as it is, in strict analysis it consists only of Parts 1 and 3.

S. Stephen.

1549.

Grant us, O Lord, to learn to love our enemies by the example of thy martyr Saint Stephen, who prayed to thee for his persecutors: which livest.

1661.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example

of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate.

Many of the collects of 1549 (they were surely Cranmer's own) could not be improved, one might have thought. Yet, if we take two of the most glorious, there were small but very real improvements made in 1661. Even the lovely chime and cadence of the Advent collect owes something to the careful omission of the definite article.

Advent Sunday.

1549.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in *the* which thy Son Jesus Christ came to visit us in great humility ; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever.

Quinquagesima.

1549.

O Lord, *which dost teach* us that all our doings without charity are nothing worth ; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all

virtues, without *the* which whosoever liveth is counted dead before thee. Grant this for *thy* only Son Jesus Christ's sake.

In studying the Prayer Book collects as a whole, one can hardly resist the inference that the authors of the First Book worked in a leisurely and thorough way at first, and then were forced to more speedy methods, perhaps delegating the later collects to less gifted writers. The *Sanctorale* offered special opportunities for original work (and the original work is nearly always the best, as e.g. the Advent and Quinquagesima collects above), because the jejune Latin collects contain for the most part little else but a brief comprecation—e.g. "that we may both profit by his teaching, and ever be defended by his prayers." The reformers seem therefore to have begun with the *Sanctorale*, and certain other days for which Cranmer, perhaps, had special ideas, and to have worked through the *Temporale* as far as the Epiphany: for the Sundays after the Epiphany, the Sundays in Lent, and the Sundays after Trinity, they were content to translate the collects of the Sarum Missal, limited though these are in idea. The revisers of 1661 went over the collects with much care, and altered some obvious blemishes; such as the occurrence of the phrase "running to thy promises" on both Trinity 11 and Trinity 13, a reproduction of the Latin poverty; or,

Trinity 18, "to avoid the infections of the devil" (also due to faithfulness to the Latin —"*diabolica contagia*"), which they broadened out to "withstand the temptations of the world, the flesh, and the devil."

The collect of S. Andrew is one of the few original compositions of the much-hurried Second Book, that of 1549 being discarded no doubt for its mythical character. The collect is slightly marred by that sign of haste, tautology, the effect of which is increased at Evensong. This spoils the intentional and well-managed repetition of "obeyed," "obediently," "calling," "called," balanced by "followed" and "fulfil." Future revisers might gently use the knife here :—

S. Andrew, 1552.

> Almighty God, who didst give such grace unto thy *holy* Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy *holy* Word, may forthwith give up ourselves obediently to fulfil thy *holy* commandments; through the same Jesus Christ our Lord.

Evensong: Collect for Peace.

> O God, from whom all *holy* desires, all good counsels, and all just works do proceed; *etc.* [and "commandments" repeated].

As the collects of 1549 are richer than those

of the Latin missals, so are those written new in 1661 (Advent 3, Epiphany 5, and Easter Even), or then elaborated, more ornate than the collects of 1549. But the longest are never untrue to the collect form.

When we come to the latest prayer contained within the covers of the English Prayer Book, that for Unity, set forth in the Accession Service for George I, we find a magnificent example of the scripture-cento type (constructed with much originality), which is so long that at first sight it does not look like a collect at all. But it can claim to be one, though the authors were probably indifferent in the matter, or they would not have put a full stop before "Take away," and may be would have put "and" before "take." It consists of (1) An Invocation, (2) A Relative Clause, (3 and 3A) Two related Petitions, (4) An exceedingly long Statement of Purpose, (5) The usual abbreviated ending of 1661.

For Unity.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and

> of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord.

One of the earliest of our English prayers, earlier than the First Book—the Prayer of S. Chrysostom, which Cranmer translated from the Greek Liturgy of that name for the English Litany in 1544, is also really a collect, with an unusually long Relative Clause, and without the usual Ending, which indeed would spoil the exquisite fall to "life everlasting." It is chosen by Professor Saintsbury as a perfect specimen of Prayer Book English, in his book on Prose Rhythm.

Among more recent collects, the best known is that for the Transfiguration, added to the American Book at the last Revision (1886–92). It is marred by a heavy load of amphibrachs in the Petition—"delivered," "disquietude," "of this world," "the King in," "his beauty." If you want to realize what is meant by the "Biblical cadence," read aloud the line, "wonderfully transfigured, in raiment white and glistering," and then try to read "that we, being delivered from the disquietude of this world, may be permitted," etc.; it is like the difference between the pealing of an organ in a cathedral and somebody trying to start a motor car outside.

Transfiguration, 1892.

O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end.

There is one other prayer in the American Book about which a word should be said, though it is, alas! no longer a collect—the Prayer for Missions. Dr. Hart[1] tells us that it is peculiar to the American Book, and it is evident from his words that the Commission thought they had got hold of a new prayer, which shows how important it is that, when people copy out or reprint a form, they should make a note of the source and acknowledge it; since otherwise the prayer is often passed on, and altered, and its original forgotten.

Now, every day in every Anglican Church in India Bishop Cotton's collect is used. It has the character, inherited from 1661, of being a scripture-cento, but is an exceedingly good example of its kind, and is found most satisfactory in daily use. And this is what was made of it at the last Revision of the American Prayer Book. (I hear a horrible rumour that it is proposed to remove the very Christian, and

[1] Samuel Hart, *The Book of Common Prayer*, 1910, p. 110.

biologically exact, first part of the Relative Clause—"who hast made of one blood," etc.; but I cannot believe that this will be allowed.) A gasping cento of fragmentary snatches from the Bible and the Burial Service, it is not a collect, and yet is inadequate for a prayer.

For Missions.

Bishop Cotton's Collect.

O God, who hast made of one blood all nations of men for to dwell on all the face of the earth, and didst send thy blessed Son to preach peace to them that are afar off and to them that are nigh; Grant that all the people of this land may feel after thee and find thee; and hasten, O heavenly Father, the fulfilment of thy promise to pour out thy spirit upon all flesh; through Jesus Christ our Saviour.

1892.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord.

That is the sort of thing committees do. They do it, not because they consist of a specially depraved type of man, but because they do not realize that public worship is an art, and the composition of a peculiar type of prose a particularly difficult art. Such things cannot

be tinkered up in committee. No one would ask a Prayer Book Commission to write a lyric or an ode, because we do realize that lyrics and odes are works of art. Since, quite recently, our English authorities have discovered that liturgics is a science, they have begun indeed coyly and very cautiously to ask the opinions, without following them, of some of the liturgical scholars: they have not yet discovered that it is also an art. It is as if a committee first tried to write an ode, without knowing the difference between an ode and a triolet; and then in a burst of inspiration consulted a few literary critics. But even if they all resigned in favour of the critics, a good ode would not appear; and if the critics resigned in favour of a committee of poets, the good ode would still not be forthcoming. A good poem can only be produced by a poet; and the task of a committee is to accept it or reject it, as it stands—not to mess it about. I have laboured this point, because no one seems to have grasped it. We go on saying that good collects cannot be got, while all the while we adopt the very worst methods of getting them. Then we point to a thing like this travesty of Bishop Cotton's work, and say, "This is all we can do in this futile generation."

That leads to the question of copyright. Legally, of course, there is a copyright for prose as much as for verse composition; and

we have no more right to butcher an author's collect than his hymn, or his novel, or his babies. Would it not be at once more decent and more satisfactory in result if we respected this rule? When a copyright has expired, the work is probably well enough known to be safe, and any revision will be reverently and well done, as was the case in 1661. Revision indeed is sometimes needed. Bishop Cotton's copyright has expired, and if he had been alive he would doubtless have agreed to the substitution outside India of the words "in the world" for "in this land." But when there is no longer copyright, there should remain a sense of decency; and it is indecent to take a beautiful and well-known prayer and make it into an absurdity. I remember how annoyed Bishop John Wordsworth of Salisbury was when the Dean of Windsor took the Bishop's collect for S. George, printed it for use in S. George's Chapel, Windsor, and, without a by-your-leave, cut it about and considerably spoilt it. That act was both illegal, inartistic, and improper. Bishop Wordsworth had a very rare talent for writing collects in a manner peculiarly his own. When Bishop Taylor, Dr. Frere, and I brought out *The English Liturgy with Additional Collects, etc.*, we incorporated (*with* permission) all he had written for the black-letter saints; and, we found, by the way, that it was not impossible to provide collects for all the occasions

that needed them : other collections of prayers for various occasions have been published, some within the last few years ; and there is really quite a quantity of material, if committees would only look for it, instead of attempting composite structures of their own. Let us, then, conclude by giving, as a modern example of the art, Bishop Wordsworth's collect for S. George.

S. George. Bishop John Wordsworth.

O Lord God of hosts, who didst give grace to thy servant George to lay aside the fear of man and to confess thee even unto death ; Grant that we, and all our countrymen who bear office in the world, may think lightly of earthly place and honour, and seek rather to please the Captain of our salvation, who hath chosen us to be his soldiers ; to whom with thee and the Holy Ghost be thanks and praise from all the armies of thy saints now and for evermore.

ADDITIONAL CHAPTER II

SOME REMARKS ON THE REVISION OF THE PSALTER

WHEN people object to the omission of difficult passages, or their more exact translation, which is often all that is needed, it is difficult sometimes not to suspect that they can have never made a study of the Psalter in the original. The Psalms as we have them are a translation of a translation of a translation of a version of a version; and there is nothing sacrosanct about our text, or that of the Vulgate, or any other; nor is the accepted Hebrew text free from many uncertainties.

As we render them, the Psalms have this great difference from the original Hebrew versions, that whereas our idiom, on the whole, represents the individual as speaking, the original is much more social, and on the whole represents the nation as speaking. The difference may be compared with that between a man saying during the War—"England is a great nation, Germany and Austria are risen up against her, and there is no fear of God

before their eyes. May her enemies be scattered and brought to destruction," and his saying in peace-time—"I am a great man, my neighbours are risen up against me, and there is no fear of God before their eyes. May all these mine enemies be scattered, and brought to destruction." Which version are we to use? The Church has generally adopted the individual point of view, which, except in these bellicose sections, is obviously the better for devotional purposes, and the truer for us, avoiding, as it does very largely, references to historical conditions which have long passed away. But the individual rendering does frequently involve the complete mistranslation of whole sections. This mistranslation often makes a verse or a whole psalm far more suitable for Christian use; but sometimes it has an opposite effect.

Dr. Cheyne was anxious that our version should be an exact translation. But this is surely not what we always either want or need. The Christian Church, following the ancient Jewish Church, has greatly modified the originals, taking them out of time and space, and making them a great treasury of Christian devotion. We cannot go back on this long process of change; we should rather go forward.

Let us take a few examples, using for the sake of simplicity Cheyne's emendations as an

example of the drastic reconstruction of the text which some scholars favour.[1] Sometimes a "vindictive" passage becomes an outburst of justifiable national indignation; but sometimes it disappears altogether, as in Ps. 63 10, 11. :—

> These also that seek the hurt of my soul : they shall go under the earth.
> Let them fall upon the edge of the sword : that they may be a portion for foxes.

These identical verses become something entirely different :—

> O Yahwè, the Ishmaelites crush me, The hosts of Missur trample upon me ; those of Jerahmeel are enraged at me, Those of Maacath and of Ishmael.

In this case the vindictiveness goes, but the result is so topical as to be to us meaningless, and to the ordinary congregation unintelligible. Supposing such an emendation to be right, what ought to be done? We have the verses in the ordinary versions of the Bible: would it not be better for liturgical use if, when a verse is definitely ascertained to have a meaning which no longer exists for a modern congregation, we omitted it from our Christian psalter?

But there are a large number of cases in which emendations on such lines as these would be a loss. Let me give three examples of beautiful verses, which would disappear if we made a rule of omission (supposing the

[1] *The Book of Psalms, translated from a Revised Text*, 1904.

emendations should turn out to be right) side by side with Cheyne's translation of his corrected text, which I imagine no congregation would wish to use. It is extremely probable that Cheyne and other Hebraists have gone too far; and we have certainly not reached any such finality as would justify us in dogmatizing. But we have enough before us to justify our saying that, whether the received text be very close to the original or not, we continue generally to prefer it for its own sake.

Ps. 35 [19].	*Cheyne's Translation.*
O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.	Let not Arabia and Cush rejoice against me, Ishmael [and] Amalek.
Ps. 37 [26].	
The righteous is ever merciful, and lendeth : and his seed is blessed.	The posterity of Cushan [will be cut off], the posterity of Jerahmeel [will be rooted out].
Ps. 72 [5, 6, 7].	
They shall fear thee, as long as the sun and moon endureth : from one generation to another.	He will crush the folk of Cushan, and destroy the race of Jerahmeel.
He shall come down like the rain into a fleece of wool : even as the drops that water the earth.	He will bring down Maacath and Amalek, those of Rehoboth and of Zarephath.
In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.	[He will bring down Ishmael and Jerahmeel.]

These few instances are, I think, sufficient to show that though there is no reasonable case for a rigid conservatism, we should be unwise to make the Psalms more topical and less Christian than they are, in the interests of what may prove to be textual accuracy. We owe several of our Proper Psalms for the great festivals to mistranslations; but we use them as extraordinarily fine poetic expressions of our devotional feelings on those festivals; and we do not want to use them in their original meaning, any more than we want to use the names of the days of the week in their original meaning. We cannot as sensible beings oppose all proposals to improve our Prayer Book version of the Psalms; but we have to be careful that every alteration makes them more and not less suitable as Christian hymns: scholarship will often help us to do this, sometimes by removing obscurities, or giving us a new and much better word; sometimes by justifying the omission of a geographical or other verse that meant much to an ancient Jew, but has no meaning for us.

The Hebraists can also help us by sometimes resolving a long psalm into two or more separate compositions, and giving us virtually new psalms like the following:—

Psalm 68. *Exurgat Deus.* I.

1 Let God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoke vanisheth so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, praise ye the Lord, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 The Lord maketh the outcasts to be his housemates, and bringeth prisoners out of captivity : surely the upright shall dwell in his courts.

What a favourite this Psalm would be among Indian Christians, and how potent the effect of the last two verses !

Part II (verses 7–18) would then remain for Whitsun Day (leaving its appropriate mistranslations) ; while the supplementary portion (19 to end), which in the Hebrew is in a different metre, would make a third psalm.

The present American Prayer Book, while admitting the principle of dividing psalms, has curiously enough made use of it in only one case, viz. Ps. 31 [1-7], and that would have been far better without verse 7. This was a falling away from the old Book of 1790, which has several, including the Psalm below, 57, though the division is wrongly made at verse 7 instead of verse 6. The ideal would be to paragraph the psalms freely, to omit a few sections

altogether (such as 109 [5-19], 143 [12]), and to add a few very carefully made centos, since in these ways the Psalter could be adapted still more excellently to the purposes of Christian devotion. The wonder is that so little adaptation is needed; but if there were no difference between an ancient Jewish book of hymns and an ideal Christian hymnal, it might well be argued that Christ's coming had been in vain.

Let us give two more examples of psalms improved merely by a subdivision which is justified by the originals.

The section 57 [8-12] is a doublet of 108 [1-5], a complete and separate psalm, which came to be prefixed to our Ps. 57 and appended to 108; the Prayer Book version seems to need no correction. There is every reason why it should be given us in this correct, beautiful, and very useful separate form, which could be easily done by printing the Latin heading to each section.

Psalm 108. *Paratum cor meum.* I.

1 O God, my heart is ready, my heart is ready: I will sing, and give praise with the best member that I have.

2 Awake, thou lute and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.
5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

In such cases, as in Ps. 119, letters or Roman numerals might be given with the heading, for the convenience of the congregation. Some parts of Ps. 119 are exceedingly suitable for mission and for children's services, but are hardly ever so used, because there is no means of reference to them in their sections.

Here is another Psalm, the 66th, omitting verses 12 to end, which were probably written afterwards as an appendix. Thus we avoid the unreality of saying that we intend to offer fat rams, goats, and bullocks. I have corrected from Cheyne the obscure "be found liars" of verse 2, and the rather misleading "snare" of verse 10; and added the beautiful verse 6A instead of "such as will not believe shall not be able to exalt themselves," a mistranslation which hovers between the obscure and the misleading. At present the conservative element among us would prevent the omission of verse 5; but I do not think it can be denied that the Psalm makes a much better Christian hymn without it; and according to Cheyne, whom I take as the type of advanced textual reconstruction, the verse originally meant something entirely different.

Psalm 66. *Jubilate Deo.* I.

1 O be joyful in God, all ye lands : sing praises unto the honour of his Name ; make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies do homage unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

[5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.]

6 He ruleth with his power for ever : his eyes behold the people.

6A Let the sufferers rejoice in him : and the upright sing hymns unto our God.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the deep : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

No one, I think, can read these three examples over without seeing how complete they are, how finely they end, and what a beautiful addition they would make to the psalms that are best known and loved. They need not

be used to the exclusion of the rest of the psalms from which they are recovered: indeed, the present daily portions into which the Psalter is divided are probably not too long for most people—at least in places where the method of responsive reading is practised.

I have not taken up space by urging the provision of Proper Psalms for Sundays, since this seems certain to be done both in England and America. I would only suggest that such psalms as the three given above, be restored to their proper independence, and included in any list of selections.

ADDITIONAL CHAPTER III

POPULAR SERVICES

WHAT the average man wants, I believe, on Sundays is a church where he is welcomed, and at the same time is not dragged about and "posited," but feels perfectly free to go wherever there is room ; where also he is not boxed in, but can go out whenever he likes. It is essential also that he should feel he is not "in for" more than about half an hour ; but at the same time regular church-goers probably on the average desire to be in church a full hour, but not longer, except in the case of those who have a special love for the services of the Church. In working-class parishes Sunday mornings are difficult, except when husband and wife are both so keen as to be prepared to sacrifice the Sunday dinner to the exigencies of morning service. Working-men also very naturally confine their early rising to weekdays. Perhaps this does just leave half an hour, somewhere about nine o'clock, when the more zealous might come to Communion, the children coming to the same service. But not many real experiments have been made.

The fundamental principle is, then, to keep all services within the half-hour, providing two separate half-hour services for those who want more—or even three, if they will come to them. This is perfectly easy, if we always treat the sermon as a separate thing: the bell, for instance, can be rung after Mattins or Evensong (or Prone) for the sermon, and be rung again before the third service, if there is one.

It is true that the present generation of church-goers do not as a rule come to a service unless there is a sermon; but this is because they are a people with peculiar tastes. The people who don't like our sermons have long ago been weeded out, and they probably include our friend the average man: they certainly include many thoughtful men. If the parson made a habit of playing the banjo in his stall, there would still be some devout souls who came to church: they would get used to it, and after a while would refuse to come to church when the banjo was silent; for our present selection of church-goers has very conservative tendencies. At all events, by making the sermon a separate exercise, the hardened church-goer would still be able to bask in it, and to find fault with it on his way home; while the man who disliked sermons—or who disliked your particular kind of sermon, my dear Rector, for, alas! there are such men—would be able to say his prayers without

impatience, and would have no cause of complaint, since we could always say, "I know my sermons are very bad, but you need not come to them." Conversely we should get continual invaluable criticism, since it would be no longer rude to "go out before the sermon"; and the boring or offensive preacher (often the best of fellows) would become dimly conscious that he was not a Lacordaire, if the people on the whole preferred worshipping God to listening to his remarks.

It is essential, then, to shorten our services, and to shorten them in the right way by removing those features which have been added to them and are no real part of them: in the case of the English Liturgy there is also the special reason that we must make room for an adequate Eucharistical Prayer such as our brothers have in America and Scotland. In the evening we also need to have a more concise choir office, in order that there may be time for a separate service of another kind, as well as for a lecture or sermon. Let us now follow the old order and begin with Evensong, as it might be.

IDEAL EVENSONG[1]

℣. O God, make speed . . . ℟. O Lord, make haste . . .
Gloria. ℣. Praise ye . . . ℟. The Lord's Name . . .

[1] This, and the outlines following, are based in the main on the forms printed in full in *A Prayer Book Revised* (Mowbray).

H.[1] PSALMS (said sitting, from side to side).
FIRST LESSON (from revised Lectionary).
MAGNIFICAT.
SECOND LESSON.
NUNC DIMITTIS.[2]
Creed.
The Lord be with you, and Kyries.
LORD'S PRAYER.
Suffrages (as now).
The Three Collects.
H.

IDEAL MATTINS

℣. O Lord, open . . . ℟. And our mouth . . .
Gloria. ℣. Praise ye . . . ℟. The Lord's Name . . .
VENITE. (Down to "and the sheep of his hand.")
H. PSALMS.
FIRST LESSON.
TE DEUM.[3] (Down to "in glory everlasting.")
SECOND LESSON.
BENEDICTUS. (Down to "from the hand of all that hate us": full in Advent.)
Creed.
The Lord be with you, and Kyries.
LORD'S PRAYER.
Suffrages (New).
The Three Collects.
H.

SHORTENED MATTINS FOR A PARADE SERVICE, ETC.

(This is really a service lengthened by a sermon and timed to last forty-five minutes. I print here what seems to be the best form, because the shorten-

[1] H. = Place for a hymn, when hymns are sung.
[2] Or, where Compline is also said, *Worthy art thou* (Rev. 4 [11]).
[3] Or condensed version of *Benedicite* in Advent, etc., and *Urbs Fortitudinis* in Lent, etc. (See *A Prayer Book Revised.*)

ing is often done on wrong principles. I should however prefer to see Prime used instead (with a selected Psalm[1] and Lesson from the revised Mattins Lectionary), if it were not that the Army and Navy are used to Mattins, and therefore prefer it.)

℣. O Lord, open . . . ℟. And our mouth . . .
Gloria. ℣. Praise ye . . . ℟. The Lord's Name . . .
VENITE. (Down to "and the sheep of his hand.")
H. ONE PSALM.
ONE LESSON.
CANTICLE (any one of the Mattins Canticles).
Creed.
The Lord be with you, and Kyries.
LORD'S PRAYER.
Suffrages.
The Three Collects.
H. Short intercessions, from pulpit (see p. 198).
Address, lasting ten minutes.
H. Collect and Blessing.

The service may be further shortened by the omission of *Venite* and Creed; and of course also by the omission of the Intercessions, or by their reduction to one prayer, e.g. that for All Conditions, or to a short Bidding and Collect.

SHORTENED MATTINS BEFORE HOLY COMMUNION

As above, but omitting the Creed, and concluding with the Kyries, after the Canticle.

[1] For soldiers perhaps a selected psalm according to the season is best, e.g. "The Lord is my shepherd" for some of the Sundays after Trinity, *De Profundis* for Lent, etc.—such as are given in the "Little Psalter" in *Services for Young and Old*, published with the *English Hymnal*.

But perhaps the better short service before Holy Communion is—

PRIME.

℣. O God, make speed . . . ℟. O Lord, make haste . . .

Gloria. ℣. Praise ye . . . ℟. The Lord's Name . . .

H. A PSALM.

A LESSON.

The Lord be with you, and Kyries.

LORD'S PRAYER.

Suffrages. (Text printed in *A Prayer Book Revised.*)

Confession and Absolution.

Suffrages and Collect.

This might be a *very* short service, by being concluded at the Kyries.

A short choir service is the best preparation for Communion. This being so, there is probably no place in many parish churches for the Litany as well (nor for the Prayers and Thanksgivings, which in a revised form may be used as a short service after Evensong). If there is a great stirring in the Church, it may possibly be found that there are a certain number of people who would attend at 9 or 10, and others at 11, or even later; so that there might be, for instance, Litany at 9 to 9.10; Communion, 9.15 to 9.45; and Mattins with sermon at 11 to 12; or in some churches perhaps Mattins, 10 to 10.20; Litany, 11 to 11.10; and the Communion at 11.15; at others, Mattins, 10.30 to 10.50, and the Communion at 11. But, although

the ideal is to say the Litany (*not* including the Second Litany) between Mattins and the Communion, I do not think it is generally the best plan to-day in the average church, if we want the average man to come in. It may be questioned whether we have ever found a satisfactory solution of the problem ; and personally I think that the relegation of the Communion to the raw hour of 8 a.m. keeps down the number of communions as much as anything else, since it suits neither rich nor poor.

This question of the grouping and timing of services is so vastly important that I will put it now another way. I have just timed a Sung Celebration of good type, sung to plainsong (and therefore not drawn out) with five hymns. It was a full service, nothing was hurried—indeed the organist dragged some of the hymns : yet the whole service lasted only forty-eight minutes. Excluding the fifth hymn, it took exactly three quarters of an hour. Were the priest free to omit the Decalogue, Short Exhortation, and Comfortable Words, such a service would be over within forty minutes. If it were *said*, with no music but four or five hymns, it would take little over thirty-five. At the conclusion of the service I have described, the choir and schoolchildren went out (it is significant that choirmen avoid sermons when they can — is it possible that they represent the feelings of the

average man ?) ; a good voluntary was played ; and then, without any sermon-conventions, after a short Bidding, the vicar gave an interesting lecture of twenty minutes duration on a point of Christian philosophy, nearly every one in the congregation remaining, and listening intently. But alas ! there was one defect : hardly a word of the service had been audible—even the collect of the day I should not have known, had not the Prayer Book been familiar to me : the result of such a defect is that no one comes except those who do know the service very well—our average man, if he had looked in, would hardly have remained long. Why is there so often some fatal defect or other, even where the clergy are very devoted and able ?

In a cathedral church, or other musical centre, I believe a Sung Celebration might last nearly an hour, followed by a three-minute interval and a sermon. But in the ordinary parish church, both Eucharist and sermon together ought, I am convinced, to last no longer than one hour. If what I have called "ideal" Mattins is *said* before, there would be an additional quarter of an hour (or twenty minutes, if Mattins is sung, the psalms being said).

Thus, for instance :—

9.45. Mattins, followed by bell.
10. 0. Sermon, „ „
10.20. Holy Communion, over at about 11.

Or, if the old hour is more popular :—

10.45. Mattins.
11. 0. Sermon.
11.20. Holy Communion.

If there is no early service, then perhaps :—

8.45. Mattins.
9. 0. Holy Communion.
9.40. Sermon.

Which I think is nearer the ideal ; but the people must decide. In any of these arrangements many would come for the whole hour and a quarter ; but the bulk of the congregation would doubtless come at 10 (or 11, or 9) and stay till 11 (or 12, or 10).

There is a good deal to be said for having the sermon after, instead of before, the Sung Celebration ; and in churches where the Communion is long established as the chief service of the day this will be found the easiest change to make.

Evening Service should, I believe, similarly consist of three short divisions, each marked by the bell. Thus, for instance :—

1. 7. 0. Sung Evensong, and Hymn.
2. 7.25. Intercessions (Prone).
   7.35. Hymn.
3. 7.40. Lecture, ending at 8.

I think strictly liturgical considerations (such as the position of the Litany between Mattins and Mass) must go down before our urgent needs and opportunities ; and that the time

has come for a strong and widespread effort to make the Communion the chief Sunday service, by (1) choosing that hour in the twenty-four when the people will come best, and (2) by celebrating it in a beautiful and joyful manner, but avoiding all "ritualism" by a great simplicity of action and ornament. Such a service is at present almost unknown. Those clergy who have tried hardest to restore the Communion to its proper place have generally defeated their own ends, partly by the restrictions and fears which their teaching has created, and the unnatural tone of the books of devotion they have circulated, and partly by the artificial and self-conscious way of doing things—the elevations, and interpolations, and genuflexions, and the general garish and repellent nature of the ornaments, not to mention the music and the hymns. It is worth while remembering that in the days when the Mass was really a popular service, the chasuble was sometimes almost as plain as the surplice, and the altar had often nothing more than one candle upon it—only things were beautiful. And the average Englishman has not become more ritualistic since then. The kind of high Celebration that he would rally to is the type of an early service at a "moderate" church, *plus* the right ornaments (such as a plain chasuble), *minus* a few wrong ones, celebrated at a convenient hour, with a clerk to serve, and with

stirring and joyful hymns. I have not found this service anywhere in my travels; and I believe it has hardly been tried.

THE LITANY

As we are considering the ideal—the possibilities of a great revival in the new age—we may ask whether the Litany should, even when it is a service quite by itself, be usually said as it stands in the present English and American Books. The Second Litany would, one imagines, be always omitted, except on days of special penitence or of great emergency.

When the Litany is followed by the Communion, it would naturally end with the Kyries. I believe it would be a good thing also to allow the substitution of the threefold Kyrie in place of the rather long Invocations with which the Litany begins. If the Suffrages were printed in four parts, under headings, they would be very readily used in the Prone, as is mentioned on p. 199. The Litany is in fact a service which may well be used in abbreviated forms, and as a treasury from which little parts are taken at Intercessions; though the use of it in full, omitting the Second Litany, but ending with the Prayer of S. Chrysostom and the Grace, ought not to be foregone: this complete Litany, in churches where no room is found for it at other seasons, would have great freshness and power in Lent,

instead of the very poor metrical litanies which are so often used.

A REVISED LITURGY

No compromise over the Eucharistical prayer, such as is being attempted by the authorities in England, can be successful. If conservatism proves strong, the remedy is perfectly simple and feasible—to include in the Prayer Book *two Liturgies*—one with the present English Prayer of Consecration and one with a proper Eucharistical Prayer from the Scottish or American Books.

1. THE PREPARATION.

H. Collect for Purity.
Threefold or Ninefold Kyries (at a sung service).
COLLECT, EPISTLE,
H. GOSPEL.
Nicene Creed (on Sundays and Festivals).
Bidding of Intercessions.

2. THE OFFERTORY.

H. Sentence. Collection. Offertory of the Elements.
OFFERTORY PRAYER (for Whole State of Christ's Church).
Ye that do truly (on the Great Festivals).
Confession (the middle part shortened), and Absolution.

3. THE CONSECRATION.

LIFT UP YOUR HEARTS, etc., PREFACE (Proper Preface), and SANCTUS.
The rest of the EUCHARISTICAL PRAYER (as in the Scottish or American Liturgy).
LORD'S PRAYER.

4. THE COMMUNION.

We do not presume.
H. THE COMMUNION.
Prayer of Thanksgiving.
Gloria in Excelsis (on Sundays and Festivals).
Post-Communion collect, and Blessing.
H.

In order to make the text of the service more readily intelligible, only a few ferial Offertory Sentences would be printed; the rest would be included, with the Collects, Epistles, and Gospels, in the proper for various days; as would also the Proper Prefaces.

Some may question whether Prime or Compline would be wanted in the normal parish church, if Mattins, Evensong, and the Liturgy were properly revised. That, however, is a matter for experiment. Compline has the advantage of arranging very familiar things—*Nunc Dimittis*, Creed, Lord's Prayer—in an exceedingly short compass, without ceasing to be a real choir service. If, as is arranged for in *A Prayer Book Revised*, the Lesson and the Psalm are treated as a real variable Lesson and a variable short Psalm, Compline would be a more popular and satisfactory service than any device of shortened Evensong. Prime and Compline also share this great advantage, that no one has any feeling against their being said by a layman—the ritual itself has always

provided for the absence of a priest. They could thus be conducted by a reader of either sex, and the possibilities of weekday services in the normal parish church thus greatly enlarged. On Sundays also this would be of the utmost practical advantage in country places where there is no resident priest, both in America, the Dominions, and other parts of the world ; in England also these two services would make more feasible the combination in one system of two or three country parishes. In fact, Prime and Compline make it at once possible to use the pious "elders" who are to be found in every village, and of whom Methodism has made such excellent employ. They also make it more easy for a few people to gather in a private room, and thus to keep up an ordered service, Sunday after Sunday, in places at home and abroad where there is no church.

REVISED COMPLINE

Opening ℣., ℟., and Gloria.
H. PSALM (*variable*).
LESSON (*variable*).
NUNC DIMITTIS.
Creed.
Kyries and LORD'S PRAYER.
Suffrages.
Confession, Absolution, and last Suffrages.
Collect.

It is obvious that such a service as Compline or Prime—and indeed Mattins and Evensong

when the excrescences are removed, as they are above—may leave time for short additional services, as well as for lectures or sermons. Thus, whereas the typical Free Service stands by itself, much use may be made of the free method in the quarter of an hour that may be left when the liturgical service is over.

One can imagine, for instance, a few people gathered in a cottage in the Australian bush to say and sing Mattins, perhaps, or Compline; and then, after a hymn, having a quiet talk about the Lesson that has been read, or a little address; and after that a Prayer Meeting, or perhaps some of them remaining for a time of silence. Gatherings of this sort would be made much easier to manage, and more fruitful, if preceded in this way by a short liturgical service.

THE PRONE

Doubtless, in many churches, the second service in the evening would be of a liturgical character, would in fact be on the lines of the Five Prayers and the other prayers traditionally used after Mattins and Evensong. But they should be freer, more varied, and more pertinent to the needs of the time, and they should be definitely marked off from Evensong. For the sake of clearness let us tabulate here the variations in method, mentioned on p. 59.

1. *Prayers without Biddings.* (The traditional but least fruitful method.)
2. *Biddings without Prayers.* (Short and easily understood.)
3. *Biddings with* ℣. *and* ℟. (Short: gives the people more share.)
4. *Biddings with Prayers.* (More useful than 1.)
5. *Biddings sometimes with and sometimes without a Prayer following.* (Perhaps the most generally useful.)
6. *Biddings with* ℣. *and* ℟. *and Prayer in each case.* (The complete method, suitable for an educated congregation, when there are not very many subjects.)
7. *Short extempore prayers.*

A very short pause (say two seconds, or four) is needed after each Bidding.

8. *The Improvised Litany.* Biddings, followed by a fixed response, such as—"We pray thee, dear Lord," or "Grant this, O Lord," or "This is our prayer to thee," or "Thy will be done."
9. *Extracts from the Prayer Book Litany*, or a Section of it.
10. *Some other printed Litany*, such as that printed below, p. 204.

We will not add the Bidding of the Bedes or Bidding Prayer, followed by the *Paternoster*, because this is best in its traditional place before a lecture or sermon. It can, however, be used of course with No. 2 above.

Such forms of the Prone as the ten here suggested ought, I believe, to be treated as separate services; that is to say, they should be begun by a very short and intense act of recollection, and should end with a commenda-

tion, or with the Prayer of S. Chrysostom and the Grace.

Next in importance to the making of a break between services is the avoidance of *longueurs*. If people are to be helped to pray, I do not think the Prone ought to last longer than about seven minutes in the average church, when it follows another service. It would normally be preceded and followed by a hymn, which, with one or two minutes' break before it began, might fill up a quarter of an hour. If the Prone is used as a method of weekday intercessions, I suppose it might last nearly twenty minutes.

I do not think the Prone can succeed unless it is conducted from the pulpit, which, after all, does happen to be the traditional place for it. We have very nearly destroyed our intercessory services by the use of the Litany desk, which I think is only useful for some of the more intimate devotions (such as preparation for Communion), and then at the west and not the east end of the nave. A Litany desk is in fact a contradiction in terms, if we think of the Prayer Book Litany as the Procession, and I doubt if we shall ever get things right until we do so again. Then any other litany-forms we should associate with the Prone ; and just as we should associate *the* Litany with the processional cope, so we should associate the Prone with the black gown. I am certain that

these variations in action and vesture are of great practical importance.

FREE SERVICES

Only a very few words need here be added to what has been said on pp. 133–142 about such Free Services as the *Informal Service*, which may be expressed by the informal formula, H.L., H.S., H.P., H.—the letters standing for Hymn, Lesson, Sermon (speech or lecture), and Prayers; the set *Lecture* with Bidding (Mowbrays publish a leaflet "Five Forms for Bidding Prayer"); or about the *Sing-song* and talk; except to repeat with all possible asseveration that the less formal a service is, the more it depends for usefulness and success on the personality of the minister; and the ministers who can conduct such services (of course not including Sing-songs) with any degree of acceptability have always been in a minority—some will say that they will always be exceptional men. We may be gifted in all sorts of ways, but we may not have *that* gift; and unless we have sufficient modesty to discover our limitations we may keep a church as empty as ever. The Catholic tradition of ordered services is due to the discovery long ago of that fact; the fathers of Nonconformity did not know this, but their descendants have rediscovered it now, and have their own rituals, which I confess seem to me less interesting and

helpful than ours, though indeed we have something to learn from them.

On the following pages are a few examples of American services, which are of interest as meeting certain needs and illustrating certain developments. They may perhaps be classed among Free Services, though they are to a certain extent liturgical.

The conclusion of the whole matter, I believe, is that, while Free Services are essential if we are to win back the bulk of our people—the Church needing about fifty strong centres in a city like London, in the hands of men or women who have a special aptitude for the work—still on the whole a clarified Evensong is more popular with church-goers, as it is better.

And the most popular service of all is that which was invented by one whom the people followed gladly—the Lord's Supper—if only the Church will offer it disentangled from Mattins and Litany and Sermon, and with a hand as generous, as humane, and as unfettered by prejudice as that of her Master himself.

ADDITIONAL CHAPTER IV

A FEW EXAMPLES OF NEW SERVICES

THE following short Litany, which is taken from *Services for Young and Old* (Oxford University Press) has the advantage that, these Services being bound up with the *English Hymnal*, only one cheap book is required for People's Services, Catechism, Sunday School, and Sunday Kindergarten, and Hymns. There is a Little Psalter of twelve psalms, three canticles, the text of a few essential prayers, and the framework of some short services, such as :—

H. First Prayers.
H. Short Address (or Lesson).
H. Intercessions.
Blessing.

In printing here the text of the Little Litany, I would take the liberty of substituting new responses, not because I think they are any better than those given, but in order to illustrate the possibility of enlarging the scope of this congregational element. Of

course, when there is no one present to lead the responses it is better not to change them, unless the people know the order well.

A LITTLE LITANY

Minister. Let us bless the Lord :
People. Glory to God in the highest :
Clerk (*or People*). And on earth peace.
Minister. Praised be thou, O Christ :

People. Followed and beloved of all men :
Clerk (*or People*). Who dost show us the Father.

Father, be with us.
Christ, be with us.
Holy Spirit, be with us.

Let us pray for the whole Church of Christ, that its members may be worthy and true :
This is our prayer to thee.

Let us pray that all Christians may love one another :
This is our prayer to thee.

Let us pray God's blessing for the Anglican Churches ; and for our bishops and priests, and all other workers and helpers :
This is our prayer to thee.

Let us pray for all Foreign Missions, that all the world may be brought to Christ :
This is our prayer to thee.

Let us ask God's help for all Rulers, (for Parliament,) for our Councillors and Administrators, and for all the People :
This is our prayer to thee.

Let us pray for the increase of fellowship among men, and for peace and goodwill throughout the world :
This is our prayer to thee.

Now let us ask help for all who are in sickness (. . .), sorrow, or in any necessity :

Dear Lord, we pray thee.

Let us ask help for the poor, the weak, and the oppressed :

Dear Lord, we pray thee.

Let us pray for all little children and young people, and for all parents and teachers :

Dear Lord, we pray thee.

Let us pray God's blessing for our friends, and for those who are near and dear to us [children, parents, wives, husbands] :

Dear Lord, we pray thee.

Let us pray to be delivered from sin, negligence, and ignorance :

Dear Lord, we pray thee.

Let us pray for wisdom, charity, and purity of heart :

Dear Lord, we pray thee.

[Any other Intercession.]

Grant this, O Father.

Let us pray that God's will may be done on earth :

Thy will be done.

Lord, be with us all.
Christ, be with us all.
Lord, be with us all.

Two Examples of a College Service in America

Both these services were sung by large surpliced choirs, seated on the platform behind

the officiant, assisted in the second example by an orchestra : the procession in the second form is arranged with a good deal of dramatic effect. The hall in one case holds a thousand, in the other over two thousand. It will be noticed that the services are of the free type, but their framework is fixed, and the order printed. The colleges include all religions. The address is given by a minister, or by any other suitable person. The service lasts an hour, the speaker being carefully timed.

1. Prelude.	1. Prelude and Processional Hymn.
2. Doxology.	2. Responsive Reading [of Psalm].
3. Invocation [short prayer].	3. Choir Sentence.
4. Anthem.	4. Anthem.
5. Responsive Reading of Psalm.	
6. Gloria.	
7. Scripture Lesson.	
8. Anthem.	
9. Prayer.	5. Prayer.
10. Offertory [short prayer].	6. Lord's Prayer, chanted.
11. Hymn.	7. Hymn.
12. Sermon.	8. Address.
13. Hymn.	9. Hymn.
14. Prayer and Benediction.	10. Benediction.
15. Choral Response.	11. Amen by the Choir.
16. [Organ] Postlude.	12. Organ Postlude.

Popular Service at S. Paul's Cathedral, Boston

The characteristic of this service is that it is liturgical, but original, containing nothing from Mattins, Evensong, or the Prayer Book Litany. All the prayers and hymns were printed out, the whole making a pamphlet of sixteen pages. The hymns were, however, often varied, but still on the same lines, some of the patriotic hymns of the Allies being printed on a leaflet. The whole service was kept very close to that which was then in everyone's mind; but the same principle can be observed in times of peace.

Processional Hymn (The Son of God goes forth to war).
Versicles and Responses.
Two Collects.
Lord's Prayer.
Versicles and Responses.
Canticle (*Urbs Fortitudinis*, Is. 26).
Lesson.
Hymn (America the beautiful) or Anthem.
A Short Litany (4 antiphons and 4 petitions).
One or more War Prayers.
The Grace.
Battle Hymn of the Republic.
Address.
Patriotic Hymn (My country 'tis of thee).
A Prayer.
Recessional Hymn (Soldiers of Christ arise).

ANOTHER TYPICAL SERVICE USED IN AN AMERICAN PARISH CHURCH ON A MISSIONARY DAY

This service also has the good quality, less common in England, of freshness and originality. It is liturgical and follows familiar lines; but nearly every part, from the Centos and Confession to the Benediction, are written specially for the object in hand.

Processional Hymn.
A Sentence.
Cento I, Cento II.[1]
Hymn.
Three Versicles with Responses. [A.]
A Confession [of Missionary shortcomings]. [B.]
Collect. [C.]
An optional Litany of ten petitions.
Collect [D] and Lord's Prayer.
Three Versicles with Responses.
Hymn.
Lesson [Mt. 28 [16]].
Hymn.
Address.
Hymn.
Bidding of the Offering. [E.]
The Offering. [F.]
Ascription ["Thine, O Lord . . .," 1 Chron. 29 [11] and 14 b.]
The Apostles' Creed.
Collect [Stir up], and Ascription.
The Benediction.

[1] These are centos from the Psalter.

The reader may be interested to see the text of certain parts :—

A. ℣. Show thy servants thy work :
℟. And their children thy glory.
℣. Let thy merciful kindness, O Lord, be upon us :
℟. As we do put our trust in thee.
℣. O Lord, hear our prayer :
℟. And let our cry come unto thee.

B. Almighty God, our heavenly Father ; We humbly confess that we have done little to shed abroad the light of thy Church in all the world, and to honour thy holy Name. Pardon our neglects and shortcomings, the blindness of our hearts to the needs of thy people, the deafness of our ears to the call of thy voice. Give us greater zeal for thy kingdom, and help us to offer abundantly our prayers, our works, and our gifts, in thy service ; that the earth may be filled with the knowledge of thy glory, as the waters cover the sea.

C. Most gracious God, who hast gathered into thy Church a great company out of all nations ; Fulfil, we pray thee, what thou hast foretold by thy holy prophets, that all the ends of the world may remember themselves, and be turned unto thee [1] ; and make all the kindreds of the nations to worship before thee.

D. O God, by whose command the order of all time runs its course ; Forgive, we beseech thee, the impatience of our unbelief ; make perfect that which is lacking in our faith ; and, while we tarry the fulfilment of thine ancient promises, grant us to have a good hope because of thy word.

E. . . . we read in the twelfth chapter of the Gospel according to S. Mark, how our Lord Jesus Christ

[1] The collect might well end here.

commends those who, out of a loving heart, offer their gifts to the Lord's treasury. S. Paul also urges us to give of our abundance to the glory of the Lord, and to show our readiness, for God loveth a cheerful giver. I bid you therefore now to present your offerings to Almighty God . . .

F. Rev. 15 $^{3b-4}$, R.V., using the marginal "nations" for "saints."

EVENSONG IN COMMEMORATION OF THE DEPARTED

This is the outline of one of the memorial offices in *A Prayer Book Revised.* The really popular round of services will not overlook the universal desire for some expression of the communion of saints.

H. *Antiphon.* I will walk before the Lord . . .
Ps. 23. The Lord is my shepherd. (Without Gloria.)
Antiphon. If thou, Lord, wilt be extreme to mark . . .
Ps. 130. Out of the deep.
Antiphon. The Lord shall preserve thee . . .
Ps. 121. I will lift up mine eyes.
LESSON. Rev. 21 ^{23}. The city had no need of the sun . . . written in the Lamb's book of life.
Anthem. I heard a voice from heaven . . .

H. Kyries and LORD'S PRAYER.
℣. O Lord, deal not . . . ℟. Neither reward us . . .
℣. Enter not into judgement . . . ℟. For in thy sight . . .
℣. I trust to see the goodness of the Lord. ℟. In the land of the living.
Collects.
Salutation and Commendation.

TWO NOTES

1. ARTISTS AND THE CHURCH

The day I finished writing the second lecture the following came into my hands, a letter to the *Challenge* of November 20, 1918, signed by "An Art Student" :—

"I get more furious every time I go to church! Why do most of our churches fail to create the right atmosphere, and why is it easier to worship anywhere rather than in the place that is specially set apart for the purpose? In short, for how much longer are we going to give the worst to God, and to call that which is an expression of all that is unreal, untrue, and unlovely—'The House of God'? Oh! that we might always worship where the heavens declare his glory and the firmament showeth his handiwork! But if we must needs shut out the beauties of his creation and build a house in which to worship him, how can we dare to be satisfied with anything but the best workmanship? Can we ever hope to bring back those who have so much to offer the Church if we refuse to accept their gifts? The Church and Art have been divorced long enough, and until they are once again united, can there be any hope?

"Why do we never find artists in church? Because, whichever way we look at it, it is impossible to worship; for either one is filled with a righteous indignation as soon as one enters the church, or we sing God's praises whilst submitting to what we know to be false; and this is not worship but mockery. I just long to smash through the stained-glass windows if only to make it possible for the brass birds to fly away and be seen no more, and to white-wash the stencilled roof and walls, and remove the innumerable memorial tablets to beloved wives and husbands. Why should a few who can afford it have the right to erect urns and draperies and tablets—not to the glory of God, but to

the desecration of his house—in memory of those who have gone before? And then there are the inevitable hangings and embroideries of 'ecclesiastical' design—Oh! those few conventional devices—the cross and the crown, the fleurs-de-lis, etc., etc. Is there any meaning in them? Or, rather, did they mean anything to those who produced them? Look at the hassocks, we would not even have them in our own houses, and the dilapidated hymn-books—the prayer books, covered with imitation leather! In fact look at everything! Can you find one thing that is an expression of joyous energy or the true spirit of worship, created by one who has as much to say—if you will only let him speak—as the preacher?"

Next week "Another Art Student" added his testimony:—

"I should like to add a sympathetic groan to the letter by 'An Art Student' in last week's *Challenge*. There is a sense in which 'Church Art' is true, it is a reflection of the general state of the church. The hassocks and prayer books are like the people who use them. The pulpit and lectern are like the average sermon. The stained glass is like the hymns. 'Joyous energy' is almost unknown in the Church. . . ."

2. SITTING FOR THE PSALMS

It would appear from the following passage in Bishop Mant's Annotated Edition of the Book of Common Prayer (in the "Notes on Psalmody"), 1824, that standing for the Psalms is an innovation which began about that time. The bishop's style is remarkably involved, but he manages to make it quite

clear that the old custom of sitting was still prevalent in 1824 :—

"Were it more uncommon than it is, it [standing for the Psalms] would be far from a dishonourable singularity. But still, as very many in most congregations have by long habit been prejudiced in favour of sitting ; or, though they disapprove the custom, feel a difficulty of quitting it unless every one did, they should not be censured for a practice by which they mean nothing amiss, but kindly encouraged to an alteration in this point, which we may thus hope will gradually become general."

It seems from this highly probable also that we owe the subsequent prevalence of standing to Bishop Mant himself.

A little book, first published about 1788, *The York Psalm and Hymn Book* (London, Simpkin ; York, T. Marsh), which reached a 26th edition in 1833, gives rather confused evidence, but the Preface of 1788 mentions both customs, and urges that of standing.

The Laudian high-churchmen seem to have started the custom of standing at the *Gloria*. It is not mentioned by Bishop Buckeridge in 1618, when he says—"We stand at the Creed and reading of the Gospel, and we sit at the reading of the Psalms and Chapters." But Bishop Jeremy Taylor wrote later—"In the recitation of the *Gloria Patri*, the priest and people stood all up and turned to the east." The Puritans accused Laud of innovating by standing at the *Gloria* : but he did not stand during the Psalms themselves.

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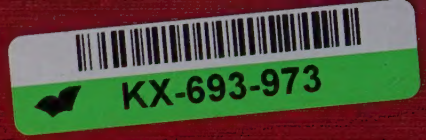
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